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THE BOOK OF GENESIS

EDITED, WITH INTRODUCTION, CRITICAL ANALYSIS, AND NOTES

BY

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FORMERLY SCHOLAR AT ST. JOHN'S COLLEGE, CAMBRIDGE

WITH TWO MAPS

LONDON
HODDER BROTHERS
18 NEW BRIDGE STREET, E.C.
1896

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G. WOOSUNG WADE, M.A.

PROFESSOR OF LATIN AT ST. DAVID'S COLLEGE
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PREFACE

In this edition of Genesis an attempt has been made, within the limits of a small text-book, to take account of some of the conclusions of recent literary and historical criticism, and to face a few of the questions suggested by such criticism in connection with Christian Theology.

The translation is based upon the Authorised Version, which has been adhered to as closely as the plan of the book would allow. Of the alterations made, most have been introduced with a view to illustrating the stylistic features upon which the critical analysis in part depends; but in a few cases what has appeared to be a more accurate rendering of the original has been adopted. In regard to these latter, considerable help has been obtained from the Revised Version. It is, moreover, to the Revised Version that all references are made. In certain places, where the Hebrew text appears to be imperfect, marks of omission have been inserted; but the order of the verses has been preserved so far as is compatible with an endeavour to distinguish the sources from which it is believed Genesis has been compiled, and no conjectural emendations have been admitted.

As the book is intended chiefly for English readers, Hebrew characters have not been used, and the discussion of matters of pure scholarship has been purposely avoided. Genesis raises a number of questions which appeal to others besides professed scholars, and it is to these that attention has been principally directed. But an exhaustive treatment

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of such questions would not be possible even in a commentary of much greater compass than this; and in the present work only those points have received notice which inevitably force themselves upon the reader, and only such information has been given as is needed for the adequate comprehension of the narrative. The book has no pretensions to learning: if it contributes a little to the candid, but at the same time reverent, study of the Bible, its object will have been fully accomplished.

As it has been thought unnecessary, in a work of this character, to introduce many references to authorities, it is the more incumbent upon me to express here my deep obligations to the writings of Delitzsch, Dillmann, Kuenen, Schrader, Wellhausen, Driver, Ryle, Robertson, Sayce, Sanday, Robertson Smith, Montefiore, Watson, and Westphal. Of these, special acknowledgments are due to Professor Driver and Professor Kuenen, Dr. Dillmann and Dr. Delitzsch. I have also used Mr. Spurrell's *Notes on the Hebrew Text of Genesis*, the *Speaker's Commentary*, vol. i., and the volume of Essays entitled *Lex Mosaica*. Mr. Addis' *Documents of the Hexateuch*, and Mr. Fripp's *Composition of the Book of Genesis*, came into my hands after the plan of my own book was formed; but I owe something to both. In addition, much help has been obtained from articles in the *Encyclopædia Britannica*, the *Expositor* and the *Dictionary of the Bible*. But though my indebtedness to others is very great, I have endeavoured to use my own judgment, and from the mass of materials collected have drawn my own conclusions.

Finally, I have to thank my friend and colleague, the Rev. E. Tyrrell Green, for having most generously placed both his scholarship and his time at my disposal.

G. W. W.

ADDENDA

Page 47, line 26, *after* "chapter" *add:* "The name of Chedorlaomer himself has since been discovered, together with that of his ally Tidal (Tudghal). See Sayce, *Cont. Rev.* for Oct. 1895, p. 482."

„ 53, „ 23, *after* "as well as P" *add:* "Quite recently further confirmatory evidence of the early connection of the Hebrews with Babylonia has been furnished by the discovery of contract-tablets of the date of Arioch of Ellasar (see p. 47), containing such Hebrew names as Abram (Abu-ramu), Jacob-el (Jaqubu-ilu), and Joseph-el (Yasupu-ilu). See Sayce, *Cont. Rev.* for Oct. 1895, p. 482."

„ 54, „ 32, *after* "century" *add:* "The inscription, engraved on the walls of Karnak, contains a list of places in Palestine captured by Thothmes III. It seems not improbable that the localities referred to got their appellations from having been associated with some historic personages called Jacob and Joseph, though there is, of course, nothing beyond the similarity of the names to connect them with the two patriarchs of the Bible narrative. See Sayce, *The Higher Criticism*, p. 337."

CANAAN
Zemara
Arka
Orontes
SEA
MEDITERRANEAN
Sidon
Damascus
Tyre
Ashteroth
Karnaim
Lake of
Chinnereth
BASHAN
Dothan
Samaria
Shechem
Shiloh
Jordan
Jabbok
GILEAD
AMMON
Bethel
Ai
Jerusalem
Bethlehem
Sodom
PHILISTIA
Kiriath
Arba
Gaza
Engedi
Gerar
Beersheba
DEAD SEA
Callirhoe
Kiriathaim
Arnon
MOAB
EDOM
Kadesh
34
35
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INTRODUCTION

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[1] Many of the earlier dates given in this table are uncertain.

THE BOOK OF GENESIS

CHAPTER I

THE LITERARY ANALYSIS

THE book of Genesis is so called from the term γένεσις (literally "begetting"), used by the LXX. in ii. 4, x. 1, &c., in the sense of "descendants," "posterity." The book is the first part of an historical scheme, comprising Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, which relates God's selection of the Israelites as a people to do Him service, and His establishment of them in the land of Canaan (see Josh. xxiv.). As forming an integral portion of this more extended whole, Genesis exhibits, in its structure, a definite plan, the earlier part setting forth, by means of a sketch of the first beginnings of things, the place of Israel's ancestry in the early history of the earth, and the latter part describing minutely that ancestry and its fortunes. To the first section belong i.–xi.; to the second xii.–l.

But notwithstanding the unity which is observable in Genesis, there are numerous indications in it of its having been constructed, by transcription and compilation, out of other and earlier materials.

An examination of the book reveals the fact that it abounds, especially in the earlier part, with *repetitions*.

1. In some cases the same fact is related twice over, in

very similar language, in passages which are in close proximity to one another—*e.g.*, the following :—

Genesis v. 3–6.	Genesis iv. 25–26.
And Adam lived a hundred and thirty years, and begat a son . . . and called his name Seth. . . . And Seth lived a hundred and five years, and begat Enosh.	And Adam knew his wife again, and she bare a son, and called his name Seth. . . . And to Seth, to him also, there was born a son; and he called his name Enosh.
vi. 11–13.	vi. 5–7.
And the earth was corrupt before God, and the earth was filled with violence. And God saw the earth, and behold it was corrupt; for all flesh had corrupted its way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them with the earth.	And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented Jehovah that he had made man on the earth, and it pained him at his heart. And Jehovah said, I will blot out man whom I have created from the face of the ground.
vii. 13.	vii. 7.
In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark.	And Noah went in, and his sons and his wife, and his sons' wives with him, into the ark.
vii. 21.	vii. 22.
And all flesh expired that creepeth upon the earth, both fowl, and cattle, and beast, and every swarming thing that swarmeth upon the earth, and every man.	All in whose nostrils was the breath of the spirit of life, of all that was in the dry land, died.

2. In other instances two accounts are given of the same event which are *inconsistent* with one another. Such are the following :—

i. 1–ii. 4*a*.	ii. 4*b*–25.
(The order of creation is (1) vegetation; (2) animals; (3) mankind.)	(The order of creation is (1) a man; (2) vegetation; (3) animals; (4) a woman.)

vi. 18–22.	vii. 1–5.
(The animals preserved consist of *one* pair of *every* kind.)	(The animals preserved consist of *seven* pairs of *clean*, and *one* pair of *unclean*.)
vii. 11 and viii. 14.	vii. 12, viii. 10, 12.
(The flood covers the earth for twelve months and ten days.)	(The flood prevails for sixty-one[1] days.)
xxvii. 46–xxviii. 2.	xxvii. 43–45.
(Rebekah sends away Jacob to get a wife.)	(Rebekah sends away Jacob to preserve him from the revenge of Esau.)
xxxv. 10, 15.	xxxii. 28, 30.
(Jacob's name is changed to Israel at *Bethel*, and no mention is made of an angel wrestling with him.)	(An angel wrestles with Jacob, and changes his name at *Penuel*.)
xxxvi. 6–8.	xxxii. 3.
(Esau goes to Seir because the land is not sufficient for him and Jacob together.)	(Esau is in Seir *before* Jacob meets him.)
xxxv. 24–26.	xxxv. 16.
(Benjamin is born in Paddan Aram.)	(Benjamin is born after Jacob leaves Paddan Aram.)
xxxv. 29.	xxvii. 1 foll. (espec. 41).
(Isaac dies after Jacob has had many sons born to him.)	(Isaac's death is *contemplated* before Jacob leaves for Paddan Aram.)

Further investigation exhibits the additional fact that certain portions of the book are characterised by clearly-marked *peculiarities in vocabulary and phraseology*. The same words repeatedly occur in combination in particular sections which are not found in others, the sections in which they are present often containing a narrative at variance

[1] The words in viii. 10, "he stayed *yet other seven* days," imply that a previous period of seven days (subsequent to the forty of verse 6) had elapsed already.

with that of the sections from which they are absent. Thus the section i.–ii. 4*a* has the words *be fruitful and multiply; shall be for food for you; swarm with swarms; beast of the earth*, all of which occur in ix. 1–17. Other characteristic phrases of i.–ii. 4*a*, like *these are the generations of* ——, *after their kind, male and female*, recur together in vi. 9–22. In xlvii. 7–11 the words *sojournings* and *possession* (both rather rare words) are found in close combination, just as they are in xxxvi. 40–xxxvii. 1. The word *expire* is found in vi. 17, vii. 21, xxxv. 29, xlix. 33,[1] in the neighbourhood of passages, some of which, as has been shown, contain accounts of what is likewise given in other parts of the book. A feature like this, even if it stood by itself, cannot be adequately explained as due to differences in the subject-matter, for many of the words in question do not occur where they might otherwise be expected; for instance, the phrase *after its kind*, so common in i., i.–ii. 4*a*, and vi. 18–22, is absent from ii. 18 foll. (contrast especially ii. 19 and i. 25), and vii. 1–5. But appearing, as it does, in connection with a fact equally remarkable, it can only be accounted for on the hypothesis that the book has been compiled from at least two sources. Such a supposition alone will explain satisfactorily the existence, side by side, of double records (often mutually incompatible) of the same event, written in styles appreciably distinct. Repetitions and inconsistencies, no doubt, may readily be found in works of which the authorship is confessedly not composite;[2] and the cumbrous nature of the writing materials in use in early times must

[1] Elsewhere in Genesis, only in xxv. 8, 17, which likewise have points of contact with the other sections quoted.

[2] A curious instance of inconsistency occurs in Livy v. 18. *Publium Licinium Calvum tribunum militum creant . . . omnesque deinceps ex collegio eiusdem anni* (401 B.C.) *reficiendi apparebat, L. Titinium, P. Manium, Q. Manlium, Cn. Genucium, L. Atilium.* From c. xiii. it appears that L. Titinius was the only one who was a colleague of Licinius in 401.

have rendered the detection and removal of such infinitely more difficult than it is at present. Moreover, for one or two of the alleged discrepancies explanations can be offered, which, if nothing else required to be explained, would be satisfactory enough. But many of the discrepancies in question baffle attempts at reconciliation; and the appearance of them, for the most part, simultaneously with a change in the diction, makes it impossible to attribute them, as a whole, to carelessness and inaccuracy. It is owing to the association of striking dissimilarities in matter and substance with a number of linguistic peculiarities that it is so difficult to believe that the duplicate passages in which they occur can be due to the same hand. The characteristic distinctions of the one or other of the supposed sources are not, it must be allowed, traceable to the same extent in all the sections which are thought to be derived from them. But a review of those divisions which, both by substance and style, are most easily distinguished from the context supplies a number of criteria, the presence of one or two of which can, in view of the conclusions to which the rest of the narrative points, be reasonably held to indicate the probable origin of the passages where they are found. In certain cases, however, decisive evidence is wanting, and the distribution of particular verses between the component documents is, in consequence, precarious.

The sections, which are thus homogeneous amongst themselves, but easily distinguishable from the rest of the book, have their counterparts in the succeeding books as far as Joshua;[1] and, from the fact that the corresponding passages in Exodus–Numbers contain the Priestly legislation of the first six books of the Bible (sometimes styled the Hexateuch), are usually known as the *Priestly narrative*, and indicated by the symbol P. Among the words and phrases

[1] See Appendix A.

which are either generally characteristic of P, or, in the case of certain parallel narratives, are distinctive of P's version, are *create, after its (their) kind, living creatures, swarm (swarms), for food, beast of the earth, creeping thing, male and female, beget, expire, all flesh, establish a covenant, make a covenant, be fruitful and multiply, substance, land (days) of thy sojournings, a possession of . . ., gettings, &c.*[1] It is also marked by the absence of the Divine name *Jehovah* (*God* being exclusively employed), by the repetition of substantives in place of pronouns (i. 3, 4, vi. 9), by a legal fulness and precision of statement (instances of which may be seen in x. 20, 31, xvii. 7, 8, 23, 27), and by a careful regard for all statistical and chronological data (see especially xxxvi. and xlvi.). In the arrangement of the matter a clearly defined plan may be detected, the narrative being divided into sections by the recurring formula, *These are the generations of . . .* (ii. 4 (see note *ad loc.*), v. 1, vi. 9, x. 1, xi. 10, xi. 27, xxv. 12, xxv. 19, xxxvi. 1, xxxvii. 2). But in Genesis the contents of P consist of little but genealogies and enumerations, except for the accounts of the Creation, the Flood, the institution of circumcision, the purchase by Abraham of the burying-place at Machpelah, the negotiations between Jacob's family and the Shechemites, and the interview between Jacob and Pharaoh. In keeping with the prominence given to circumcision (xvii.) is the mention of other religious observances, like the sabbatical rest (ii. 2–3), and the prohibition of the eating of blood (ix. 4). The writer likewise records the covenants made by God successively with Noah, Abraham, and Jacob; and a comparison of Exod. vi. 3 with Gen. xvii. 1 seems to show

[1] Isolated instances of these words may be found outside the limits assigned to P; it is the occurrence of these in combination that gives to the passages to which they belong that uniformity of style which suggests a common origin.

that he intended to exhibit the progress of a Divine revelation marked by the three names *God* (*Elohim*), (the most general word, and hence used in the accounts of antediluvian times), *God Almighty* (*El Shaddai*), and *Jehovah*.

The portions of the book that remain after the passages which have been assigned to P, either on the score of contents or of form, or of both, have been detached, are in point of style very similar. Favourite expressions occurring in them are—*to form* (for which P has *to create*), *beast of the field* (P, *beast of the earth*), *plant of the field*, *engender* (P, *beget*), *ground* or *soil* (P, usually *earth*), *blot out* (P, *destroy*, of the Flood), *each with its mate* (P, *male and female*), *find grace* (contrast the repetition of it in xxxiii. 1–17 with its absence from xxiii.), *conceive and bear* (P, usually *bear* alone), *shew mercy and truth*, *enter into* (P, *establish* or *make*) a covenant, &c. For P's *Paddan Aram* there appears the equivalent *Aram Naharaim*, and for *daughter of Canaan*, *daughter of the Canaanites*. Among other characteristics of the narrative is the mention of altars and acts of worship, and the explanation of the meanings of proper names.

But when a careful scrutiny of the contents of these sections is made, differences reveal themselves parallel to, though less striking than, those already detected between P and the body of the work. For instance, in xxi. 31 the name *Beersheba* is connected with the covenant made between *Abraham* and Abimelech,[1] but in xxvi. 33 with the oath taken by *Isaac* and Abimelech. In xxxv. 18 mention is made of Rachel's death, whereas in xxxvii. 10 she is alluded to as still living. In the narrative of xlii.–xliv., xliii. 21 (where the money of each of the brethren is said to have been discovered at the lodging-place, in accordance with the facts of xlii. 27) is inconsistent with xlii. 35 (where the

[1] Except for the words *sware* (Heb. *shaba*) *both of them*, the name would naturally be explained by the seven (Heb. *sheba*) ewe lambs.

money is found at the end of the journey, agreeably with xlii. 25, which states that they were supplied with provisions for the way). Inconsistencies such as these point to a diverse authorship, but the resemblance in style is so close that, in the absence of awkward repetitions or glaring discrepancies, it would be impossible to attempt the separation if it were not for one fact. It has already been noticed that P is marked by the absence of the name *Jehovah*, but in the section here under consideration the names *Jehovah* and *God* are both employed.[1] The use of one or other of the two names might in some instances, no doubt, be accounted for by the original distinction between them; for *Jehovah* is the proper name for Israel's God, and so would be in place only in narratives specially concerned with the chosen race, or in the mouth of Israel's ancestors in converse with one another; whereas in the intercourse between Israelites and heathens, the more general designation *God* (*Elohim*) would naturally be employed (see xxxix. 9, xl. 8, xli. 39). The interchange might, in other cases, be plausibly attributed to the desire for variety.[2] But it will be seen that these considerations will not explain all the facts.[3] In particular sections, beginning with xx., one of the names appears to be uniformly used to the exclusion of the other; compare especially xviii. and xxiv. with xxi. 6–31*a*. In only a few cases, indeed, is the use of the two

[1] It must be understood that it is the absolute use of *God*, unqualified by a genitive or a possessive pronoun, that is referred to.

[2] *E.g.*, Gen. xxvii. 27, 28.

[3] Thus it might be urged that the name *God* is appropriate in the discussion between Abraham and the king of Gerar (xx.), and in the intercourse between Joseph and various Egyptians (xxxix. 9, xl. 8, xli. 39); and that the same Divine name is in place in the narrative of Hagar and Ishmael (xxi.), the use of *Jehovah* being resumed when the historian proceeds with the history of Isaac (*e.g.*, xxiv.). But in chap. xxvi. *Jehovah* is employed in connection with foreigners; whilst in xvii. (except v. 1) and xlvi., where, if the names were used significantly, *Jehovah* might have been expected, *God* appears throughout.

terms accompanied by a difference in the subject-matter; but the fact that in the parts which are outside P the word *God* occurs rarely and irregularly before xx., whilst after that chapter whole sections are characterised by it, seems best accounted for by the assumption that they proceed from different hands. In consequence of this feature, the divisions thus distinguished are indicated respectively by E (for *Elohim*) and J (for *Jehovah*). As, however, the demarcation between them is often obscure, it is convenient to treat them in conjunction, and the combined sections are usually known as JE.[1]

To the portions of Genesis and the following books which are thus designated, the term *Prophetic narrative* has been applied by way of contrast to the Priestly narrative symbolised by P. The reason for this is the reference which, as will be seen, is made to it by certain of the pre-exile prophets. Abraham is styled a prophet (xx. 7), and special prominence is given in the record to Divine appearances and revelations (xii. 1, 7, xv. 1 foll., xvi. 7 foll., &c.). Predictions by men are described in xxvii. 27, 39, xlix. 1, l. 24; and the erection of altars and the performance of acts of worship are repeatedly mentioned (xii. 7, 8, xiii. 18, xxii. 9, &c.). In contrast to P, the representation of the Deity is extremely anthropomorphic (see ii. 8, 15, 21, iii. 8, xi. 5, 7), but, in spite of the crudeness of much of the language used, the conceptions which it embodies are elevated and dignified.

In the Pentateuch and Joshua, taken as a whole, another element appears besides JE and P, viz., the contribution of the Deuteronomist (usually denoted by the symbol D). Like P, D has a very distinctive style; but as it is almost entirely confined to the books of Deuteronomy and Joshua, it does

[1] It may be noted that E uses *maid-servant* and *sack* where J prefers *hand-maiden* and *pannier*.

not come within the scope of the present work to do more than mention it.

That Genesis, and the five books that follow it, should thus be made up of extracts taken from different sources, without any explicit indication that such is the case, is not out of harmony with Hebrew usage. In several of the subsequent books there are many passages common to two writers which must either have been borrowed by one from the other, or incorporated by both from a third author. Thus, to adduce a few examples only :—

2 Sam. xxii. is identical with Ps. xviii.
2 Kings xviii. 13–xx. 19 is identical with Isa. xxxvi.–xxxix. (except xxxix. 9–22).
Isa. ii. 1–4 is identical with Mic. iv. 1–3.
Jer. lii. 1–27 is identical with 2 Kings xxiv. 18–xxv. 21.

The transcription and incorporation of passages belonging to other compositions has been practised on a still larger scale in the construction of the books of Chronicles, as may be observed from a comparison of the following :—

1 Sam. xxxi.	is identical with	1 Chron.	x. 1–12.
2 Sam. v. 1–3	,,	,,	1 Chron. xi. 1–3.
2 Sam. vii., viii.	,,	,,	1 Chron. xvii., xviii.
2 Sam. x.	,,	,,	1 Chron. xix.

The method which has been employed can be most easily seen from the following parallels, where the common element is indicated by italics :—

2 Sam. xi. 1.

And it came to pass, at the return of the year, at the time when kings go out to battle, that David sent Joab, and his servants with him, and all Israel : and they *destroyed the children of Ammon, and laid siege* against *Rabbah. But David tarried at Jerusalem.*

(xi. 2–xii. 25 omitted.)

1 Chron. xx. 1–3.

And it came to pass, at the time *of the return of the year, at the time when kings go out to battle,* that Joab led forth the power of the army, and *destroyed* the country of *the children of Ammon, and* came and *laid siege* to *Rabbah. But David tarried at Jerusalem. And Joab* smote *Rabbah,* and overthrew it.

2 SAM. xii. 26–31.

And Joab fought against *Rabbah* of the children of Ammon, and took the royal city. And Joab sent messengers to David, and said, I have fought against Rabbah, yea, I have taken the city of waters. Now therefore gather the rest of the people together, and encamp against the city, and take it; lest I take the city, and it be called after my name. And David gathered all the people together, and went to Rabbah, and fought against it, and took it. *And* he *took the crown of their king from off his head: and the weight* thereof *was a talent of gold,* and in it were *precious stones; and it was set on David's head. And he brought forth the spoil of the city, exceeding much. And he brought forth the people that were therein,* and put them under *saws,* and under *harrows of iron, and* under *axes* of iron; and made them pass through the brick-kiln: *and thus did he unto all the cities of the children of Ammon. And David and all the people returned to Jerusalem.*

1 KINGS xiv. 25–28.

And it came to pass in the fifth year of King Rehoboam, that Shishak, king of Egypt, came up against Jerusalem: and he took away the treasures of the house of Jehovah, and the treasures of the king's house; he even *took away all: and he took away* all *the shields of gold which Solomon had made. And King Rehoboam made in their stead shields of brass, and committed them to the hands of the captains of the guard which kept the door of the king's house. And it was so, that as oft as the king went into the house of Jehovah, the guard bare them, and brought them back into the guard-chamber.*

2 CHRON. xii. 2–11.

And it came to pass in the fifth year of King Rehoboam that Shishak, king of Egypt, came up against Jerusalem, because they had trespassed against Jehovah, with twelve hundred chariots and threescore thousand horsemen: and the people were without number that came with him out of Egypt; the Lubim, the Sukkiim, and the Ethiopians. And he took the fenced cities which pertained to Judah, and came unto Jerusalem. Now Shemaiah the prophet came to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith Jehovah, Ye have forsaken

And David *took the crown of their king from off his head,* and found it in *weight a talent of gold,* and there were *precious stones* in it; *and it was set upon David's head: and he brought forth the spoil of the city, exceeding much. And he brought forth the people that were therein,* and cut them with *saws,* and with *harrows of iron, and* with *axes. And thus did* David *unto all the cities of the children of Ammon. And David and al the people returned to Jerusalem.*

me, therefore have I also left you in the hand of Shishak. Then the princes of Israel and the king humbled themselves; and they said, Jehovah is righteous. And when Jehovah saw that they humbled themselves, the word of Jehovah came to Shemaiah saying, They have humbled themselves; I will not destroy them: but I will grant them some deliverance, and my wrath shall not be poured out upon Jerusalem by the hand of Shishak. Nevertheless, they shall be his servants; that they may know my service, and the service of the kingdoms of the countries. So *Shishak, king of Egypt, came up against Jerusalem, and took away the treasures of the house of Jehovah, and the treasures of the king's house; he took all away: he took away also the shields of gold which Solomon had made. And King Rehoboam made in their stead shields of brass, and committed them to the hands of the captains of the guard, that kept the door of the king's house. And it was so, that as oft as the king went into the house of Jehovah, the guard* came and *bare them, and brought them back into the guard-chamber.*

From these examples it is clear that the chronicler extracted verbatim from the books of Samuel and Kings such passages as suited his purpose, making at the same time some omissions, and incorporating additional material. The sources from which the latter was taken can only be conjectured; but it seems probable that in many cases it was derived from the writings of the prophets, to whom he makes repeated reference, *e.g.*, Jehu, Iddo, Shemaiah, &c., the history of the last named being perhaps the origin of the passage interpolated between the 25th and 26th verses of 1 Kings xiv., as quoted above. In many places the language

used bears the stamp of the chronicler's own age,[1] but it is possible that in some instances he has literally copied his prophetic authorities. If so, the books of Chronicles will then have been pieced together from more than a single source.[2] Be this as it may, it is manifest that they have in part been compiled by the transcription of isolated sections of at least one earlier work, which is still extant. The process of composition which the writer of Genesis is thought to have adopted is thus known to have been actually followed by a Jewish historian: the argument only fails of being demonstrative from the fact that the original sources from which it is implied that the narrative was composed cannot be produced.

The previous condition and history of the constituent parts may, in some degree, be inferred from the resultant combination. If JE is rightly regarded as composite, it is probable, from the fact that a closer connection prevails between its component elements than between the two together and P, that it existed in a separate form before P was united with it. That P was also a separate work, incorporated with JE by a subsequent writer, and not merely a supplementary addition made to the latter by the historian himself who transcribed it, is rendered likely by the character of some of the discrepancies. It has already been noticed that in the sections ascribed to P there appears to be represented a progressive revelation of God under the three names *Elohim*, *El Shaddai*, and *Jehovah*. But in the Pentateuch as it stands this is altogether obscured and contradicted by

[1] See Driver, "The Speeches in Chronicles," in the *Expositor* for April 1895.

[2] Besides the account of Jehoshaphat's reign, incorporated in 2 Chron. xx. 31–33 from 1 Kings, a duplicate narrative is given in xvii. 1–6, which, in v. 6, contradicts the statement respecting the high places contained in the other version. The discrepancies between the supposed sources of Genesis thus find a parallel in Chronicles (*cf.* also 2 Chron. xiv. 5 with xv. 17 (from 1 Kings xv. 14)).

the occurrence before Exod. vi. 3 of a passage like Gen. xv. 7 (*cf.* also iv. 26). The inference is, therefore, unavoidable that P once had an independent existence, and was combined with JE by a compiler or redactor, whose general purpose did not include within its scope this particular object aimed at in one of the writings he used. That E, J, and P, as they are embodied in the Pentateuch, are not complete documents will be obvious from a cursory inspection. Prior to xx., as has been said, the name *God* (*Elohim*) is rarely found outside the limits of P;[1] so that those portions of i.–xix. which do not belong to P seem to be derived almost entirely from J. E's narrative consequently appears without any proper beginning, and has been preserved only in detached fragments. The commencement of J's account of the patriarchs is found in xii., to which the previous chapters serve as an introduction, and place the origin of Israel in connection with that of the human race in general. Gaps in the narrative (if the analysis has been correctly effected) are visible between iv. 26 and v. 29; vi. 8 and vii. 1; ix. 27 and x. 8; xi. 9 and xi. 28; xxxiii. 20 and xxxiv. 2*b*, and elsewhere. It is likewise easily apparent that P, as it is incorporated in Genesis, is not a complete whole. In the account of the Flood it will be seen that the description of the world as corrupt (vi. 12), following upon the satisfaction with which it is implied (in ii. 3) that God contemplated His creation, involves, as it stands, a most violent transition. The passage xix. 29 refers to an event which demands an explanation, but does not obtain it within the limits of P; whilst similarly the history of Jacob's acquisitions in Paddan Aram has to be sought for in JE, whose account separates the isolated sections of P given in xxviii. 1–5 and xxxi. 18. Especially towards the close of the book is the history supplied by this source meagre and fragmentary, nothing

[1] Only in iii. 1, 3, 5; iv. 25; vii. 9; ix. 27 (*cf.* Crit. Notes).

being said, for instance, of the way in which Joseph was brought into Egypt, or why Jacob and his other sons joined him there. It is clear, therefore, that all three documents were originally more extensive, and that only certain portions of each have been preserved, and dovetailed together so as to construct a continuous and evenly-flowing narrative. But the fact that isolated sections of different writings have produced so harmonious a result indicates that the original sources, in spite of discrepancies, must have contained a good deal in common.

That the compiler, in the selection and rejection of his materials, followed a definite plan is evident from the structure of the so-called Hexateuch (see p. 3). Traces of purpose, too, are observable in the combination of the two names *Jehovah* and *God* in Gen. ii. and iii. It would appear, however, that in general the process of uniting the passages excerpted from the sources used has been effected with the minimum of alteration and modification, though in some cases inconsistencies of statement seem to have been smoothed over by the insertion of connecting links and explanatory notes (*e.g.*, ix. 18*b*, 22). To the work of compilation is probably due the confusion of characteristics which is visible in certain sections, which, though unmistakably belonging, by their general colour, to one document, contain words and phrases distinctive of another (see vi. 7, vii. 7–10, xvii. 1, xxi. 1*b*). To the same may be assigned the glosses which are found here and there throughout the book (*e.g.*, xiv. 2, 3, &c., xxxi. 53, xxxv. 19, xlviii. 7), whilst the resemblance to the style of Deuteronomy, noticeable in xxvi. 5, is probably likewise to be attributed to it. But whilst the compiler's hand is thus clearly discernible in numerous passages, it is quite possible, if not probable, that the compiler may so successfully have caught the style of his materials that his handiwork cannot

now be detected. In certain passages the only criteria which are available for assigning them to their respective sources are so slight that the accidental substitution, by the compiler or a copyist, of one word for another might materially affect the division. Such considerations are not sufficient to throw doubt upon the general results arrived at, especially with regard to the detachment of P, between which and the rest of the book the difference in vocabulary, literary style, and contents is so pronounced that it is impossible not to recognise that they must have had a separate origin, and that their limits are clearly traceable. But they cannot but impair the confidence with which the conclusions of critics are entertained in respect of sections where the data are few and of one kind. More particularly between J and E are the dividing lines difficult to draw with any precision; and consequently in the text the two are left in combination, though in the critical notes attempts have been made to distinguish between them, where the materials for so doing appear adequate.

The question of the authorship of Genesis is involved in that of the authorship of the Pentateuch as a whole. Tradition has generally assigned it to Moses, though the work, as it stands, confessedly cannot proceed from him, since it contains the account of his death (Deut. xxxiv.);[1] whilst the expression *unto this day* (Deut. ii. 22, iii. 14), attached to certain statements, could only have been used when the facts described had long become a matter of history. The short explanations added to local names (Deut. iv. 48 and elsewhere) also indicate that the earlier appellations put into the mouth of Moses had been forgotten by lapse of time; whilst there are certain passages which imply the settlement of Canaan and the establishment of the monarchy: *e.g.*, *The*

[1] According to Jewish tradition, the last eight verses of Deuteronomy were added by Joshua.

Canaanite was then in the land (Gen. xii. 6, xiii. 7; *cf.* Deut. ii. 10–12); *These are the kings that reigned in the land of Edom before there reigned any king over the children of Israel* (Gen. xxxvi. 31). Most of these passages, indeed, can easily be detached from the context and explained as the insertions of revisers or copyists. But when all such are excluded, there remain others which are scarcely in keeping with Mosaic authorship, and yet are too closely interwoven with the texture of the narrative to be readily separated. That Moses is always spoken of in the third person certainly proves nothing in view of the parallel furnished by Cæsar's Commentaries; but certain phrases employed seem very inappropriate if used by Moses himself: *e.g.*, *The man Moses was very great in the land of Egypt* (Exod. xi. 3); *The man Moses was very meek, above all the men that were upon the face of the earth* (Num. xii. 3). What look like references to later history are also observable in Exod. xv. 13; Deut. xxxiii. 4, 5 (R.V. margin), 7, 27*b*. But with the analysis of the Pentateuch into the sources described, the question whether, in its existing shape (with all allowances made for possible additions and glosses), it can be the work of Moses, seems more decisively settled. If the fact is established that it is compiled from at least three different documents, distinct in style and vocabulary, the belief that Moses was its author must be abandoned, for the documents in question each contain portions of the legislation attributed to him. If the divergent phraseology, upon which the theory of component documents in part depends, was confined to Genesis, the view that Moses himself was the compiler of them might be entertained. But the fact, previously noticed, that it extends throughout the Pentateuch, puts it out of the question; for it is incredible that Moses should have written different sections of his own memoirs in such strikingly dissimilar styles as those of JE and P, where there is no sufficient variety in

their subject-matter to account for such a marked change in the language. And when the book of Joshua is likewise found to be constructed from the same three sources, and to constitute (with the Pentateuch) one single work, it is clear that the compiler must have lived after the settlement in Canaan and the death of Joshua (which he records), and *a fortiori* considerably after the time of Moses.

A more exact determination of his date, however, is a difficult question. The compilation must obviously be later than the three sources used, but the times when these were severally written can only be conjectured. Such indications as are obtainable in regard to the point are furnished by (1) the internal evidence afforded by each; (2) the relations observed to exist between them when compared with one another; (3) the references made to their contents in the subsequent history, and the resemblance in style found to prevail between them and other writers whose dates are approximately known.

1. Mention has already been made of passages which imply a knowledge of Israelite kings. If it appears that the books in which these occur are certainly later than Moses' time, there is no reason for regarding them as the additions of a reviser; and they may therefore be considered to indicate that the documents in which they are found are, in their present form, subsequent to the institution of the kingdom. This, it is needless to say, does not imply that all their contents were unknown previously. On the contrary, that a large part of what is included in Exodus–Deuteronomy is of Mosaic origin is clear from (*a*) the universal belief of later times that Moses was the founder of the Jewish legal system;[1] (*b*) the mention of records drawn up

[1] It has been observed that in the earlier of the subsequent books of the Old Testament Moses appears as the giver, but not as the writer, of the law (Judges iii. 4; 2 Kings xxi. 8, xxiii. 25). A written law of Moses,

by Moses in connection with the legislation of JE (Exod. xxiv. 4, 7) and Deuteronomy (xxxi. 9),[1] and with the itinerary contained in Num. xxxiii. (P); (*c*) the witness of the historical books to the existence, from the times of the Judges onwards, of many of the distinctive institutions and usages of each of the three documents.[2]

2. A comparison of the laws contained in JE, D, and P shows that whilst they have many elements in common, these are nevertheless accompanied by several striking divergences.[3] Some of these might be explained, no doubt, as due to corrections and modifications suggested by experience within Moses' lifetime; and it is noteworthy that inconsistent laws occur within P itself.[4] But the differences are of too serious a character to be explained altogether in this way, especially as all the enactments between Exod. xx. and Num. x. 10 are compressed within a space of less than a year (see Exod. xix. 1; Num. x. 11, 12); and they suggest, of themselves, that the laws are not all Mosaic, but are the outcome of a legislative activity extending over a much longer period than that covered by a single life. If the work of Moses lay at the root of Jewish legislation, it is intelligible that ordinances subsequently laid down should have been amalgamated with previous provisions, without any distinction being drawn between what proceeded from Moses

indeed, is mentioned more than once (1 Kings ii. 3; 2 Kings xiv. 6), the reference being to Deuteronomy; but it is not until 2 Chron. xxv. 4 that the expression "the law, the book of Moses," occurs, the allusion again being to Deuteronomy. On the other hand, the whole of the Pentateuch is nowhere ascribed to Moses in the Old Testament.

[1] That much of D's substance is of early date is further shown by its containing provisions which could only apply to the times of Moses and Joshua; *e.g.*, the injunctions to give no quarter to the Canaanites (vii. 1–5, xx. 16–18), and the reference to Amalek (xxv. 17). *Cf.* also the allusions to Egypt in vii. 15, xvii. 16; and to Egyptian usages in xi. 10, xxv. 4.

[2] See Appendix B.

[3] See Appendix C.

[4] *Cf.* Num. viii. 24 beside Num. iv. 3; Exod. xxxviii. 25–31 beside Exod. xxx. 12–16; Lev. xvi. 18 beside Exod. xxx. 10.

himself and what was a later development of his principles. Deuteronomy (which purports to be an account of the address given by Moses at the close of the forty years' wandering in the wilderness, see i. 1–3) repeats the greater part of the regulations of JE, most of the modifications observable being explicable in view of the approaching entrance into Canaan, whilst the historical review it contains is likewise mainly based upon the narrative of the latter. But between D and P the relations are more complex. On the one hand, Deut. xiv. 4–20 is almost identical with Lev. xi. 2–20, the style showing that the latter is the original; whilst there seem to be several allusions to facts which P alone mentions.[1] On the other hand, the discrepancies between the laws of D and P in general are numerous and considerable, the impression they produce being that P has been elaborated from D rather than that D has been simplified from P. This points to the conclusion that whilst JE is earlier than D, parts of P are later. The actual date of D, however, has not been satisfactorily determined; for though it cannot be subsequent to the time of Josiah, in whose reign a copy of it was found in the Temple, and whose reforms in 621 B.C. were based upon it,[2] it is difficult to decide how much earlier it may have been

[1] *E.g.*, i. 23 (*twelve men*, *cf.* Num. xiii. 2), i. 37 (Num. xx. 12), i. 38 (Num. xxvii. 12–23), x. 3 (*an ark of acacia wood*, Exod. xxv. 10), x. 5 (Exod. xl. 20), x. 22 (Gen. xlvi. 27), xxiv. 8 (Lev. xiii. and xiv.). With regard to these, it will be seen that to many of the passages referred to parallels existed in JE; and it is therefore possible that the allusions are really to statements made by JE, which the compiler has omitted in favour of the narrative of P.

[2] Its identity with the book found in Josiah's reign in the Temple is clear from (*a*) the correspondence between 2 Kings xxiii. 2 and Deut. xxix. 1; 2 Kings xxiii. 3 and Deut. vi. 17; 2 Kings xxiii. 21 and Deut. xvi. 1; (*b*) the fact that Josiah's reforms were on the lines of Deuteronomy, *e.g.*, the destruction of pillars and Asherim (*cf.* Deut. xii. 3, xvi. 21), and of the houses of the sodomites (*cf.* Deut. xxiii. 17), the abolition of the high places and other unauthorised seats of worship (*cf.* Deut. xii. 2, 13), the putting down of the priests who burnt incense to Baal, and to the sun, moon, and planets, and host of heaven (*cf.* Deut. xvii. 2–5), and the defilement of Topheth (Deut. xviii. 10).

composed. Comparison of the documents consequently only helps to settle the order of their succession, and does not furnish a clue to anything more precise.[1]

3. In the succeeding historical books allusions occur to customs and institutions described in all parts of the Pentateuch indiscriminately. But in many cases, where the laws of P are inconsistent with those contained in the other documents, it will be found that the practice of the times of the Judges and Kings agrees with the latter, the regulations of P being ignored under circumstances which seem to preclude the supposition that such neglect was due to wilful or accidental disobedience.[2] This confirms the conclusion already reached that P, as a whole, is of late origin, whilst JE is relatively early. But precise allusions, such as indicate a knowledge of the documents themselves, are not found even in the case of JE until the eighth century. The writings of the prophets Amos, Hosea, Isaiah, and Micah are the first which display acquaintance with the actual narrative of JE.[3] From this it appears that the document in question cannot be later than 750 B.C., and between this date and the beginning of the monarchy (in the eleventh century B.C.) its composition may reasonably be placed.

D only comes under notice here so far as it affects the date of JE and P. It has already been stated that it was certainly composed before 621 B.C., and probably much earlier. Whether it was used by the prophets of the eighth

[1] The denunciation of planet-worship has been held to point to the reign of Manasseh, who was the first of Judæan monarchs who is recorded to have practised it (2 Kings xxi. 3). But the worship is mentioned in connection with Israel considerably earlier (2 Kings xvii. 16), so that it must have been a danger to Judah before the reign of Hezekiah. The restriction of the worship of Jehovah to a central sanctuary (upon which Deuteronomy insists so strongly, see xii. 5 foll.) was enforced by Hezekiah, according to 2 Kings xviii. 4, 22, so that there seems reason for thinking that the book was in existence at least as early as his time.

[2] See Appendix D.

[3] See Appendix E.

century is perhaps doubtful. The passages which most nearly reflect its language are given in Appendix E.

In regard to P, Amos and his contemporaries show here and there some resemblance to its phraseology, and still nearer parallels occur in Jeremiah, who began to prophesy at the end of the seventh century.[1] But Ezekiel, whose prophetic work began in 592 B.C., and whose writings are later than 570, is the first who exhibits a close acquaintance not with P's contents only, but also with its actual wording. As will be seen from Appendix E., much of the distinctive vocabulary of P is met with in Ezekiel. This similarity of style between P and the post-exilic prophet may be explained in more than one way; but, on the whole, there is some plausibility in the view that it was during the Captivity that P assumed its final shape, and parts have been thought to be even later than Ezekiel's time. A post-exilic date is also favoured by the points of contact with it found in the latter half of the book of Isaiah, and in Haggai and Zechariah; and the only actual quotation from it in the historical books is made by the writer of the books of Kings (1 Kings xviii. 31).[2] The references to it in pre-exilic writings (if they may be regarded as certain) are best accounted for by supposing that portions of it existed in writing at an earlier period.[3] It has been suggested that Ezra was the final editor of the Pentateuch, and united together the various documents of which it is composed. Such a conjecture seems not improbable in view of the description of him in Ezra vii. 6 as "a ready scribe in the law of Moses," and of the story in the Apocryphal 2 Esdras (xiv. 21. 22) that he

[1] See Appendix E.

[2] Since 2 Kings describes the end of the Jewish kingdom, it must have been written subsequently to its overthrow.

[3] Many critics, however, hold that P was virtually completed before the Exile, though perhaps not widely circulated, or regarded as authoritative (*cf.* Driver, *Introd.*, p. 134).

re-wrote the law which had been destroyed;[1] but there exists no trustworthy evidence bearing upon the point.

Of the conclusions reached in this chapter respecting the composition and date of Genesis, the uniform reference by the writers of the New Testament to statements in the Pentateuch as proceeding from Moses (*e.g.*, Rom. x. 5 = Lev. xviii. 5) cannot be regarded as a disproof. There seems to be no reason for supposing that more authority attaches to their views respecting the authorship and date of the Jewish Scriptures than to those of their contemporaries. In the case of our Lord the question is more serious; but our ignorance of the manner in which the union of the divine and human natures in Him was adjusted seems to warrant a refusal to consider His adoption of the current language of His time as decisive of its accuracy. In certain cases, at any rate, the countenance He gave to popular views was clearly nothing more than the accommodation necessary to render Him intelligible to his hearers.[2] His ascription to Moses of passages taken alike from JE (Mark vii. 10 = Exod. xx. 12, xxi. 17), P (Matt. viii. 4 = Lev. xiv. 3, 4, 10), and D (Matt. xix. 8 = Deut. xxiv. 1), seems to be of this kind, and does not appear to preclude the inferences drawn in the preceding pages.

[1] The passage goes on to ascribe to Ezra the writing, in addition, of all the canonical books, and of seventy others besides. The number 204 in ver. 44 seems to be an error for 94 (given by many of the versions), which is made up of the twenty-four canonical books, and the seventy mentioned in ver. 46 (see Driver, *Introd.*, p. xxx.).

[2] *E.g.*, in His address to the Canaanitish woman, "It is not meet to take the children's bread, and cast it to the dogs" (Matt. xv. 26), "the dogs" being a term of contempt applied by the Jews to the Gentiles at large. See Sanday, *Inspiration*, p. 419.

CHAPTER II

THE MYTHS

The book of Genesis, by the break between chaps. xi. and xii., is divided, as has been said, into two halves, which, though they have certain features in common, are yet broadly distinguished from one another. The section from chap. xii. onwards, though it contains much that is marvellous, nevertheless describes personalities which are sufficiently lifelike, and experiences which are for the most part sufficiently consistent with general probability, to make the question of its historic value deserving of serious consideration. On the other hand, the first eleven chapters, though they contain a certain amount of circumstantial detail, and allude to certain well-known localities, are obviously of a different character, their contents bearing a strong resemblance to the myths of other nations. Such myths are the conjectural explanations with which primitive races satisfy their curiosity about such of their surroundings and experiences as excite their wonder, interest, or awe. They profess especially to account for the existence of the world and its inhabitants, for the occurrence of fortunate and calamitous events, for the development of the arts, and for the observance of rites, customs, and usages. They are stories, produced in good faith, to answer the questions about things in general which the earliest exercise of reflection cannot fail to suggest. To this class of mental creations the early narratives of Genesis appear to belong. They represent the ideas prevalent among the Hebrew race concerning the beginnings of the earth and

man, of sin and sorrow, and of the diffusion of mankind. Of some of them the full significance is obscure, not more perhaps from our ignorance of the precise occasions which suggested them than from our inability to enter into the state of mind which gave them form and shape. But, in general, the problems of which they attempt to supply a solution are familiar enough, and show, as might be expected, that Jewish history begins, like that of most other nations, with cosmogonical and racial legends.

Into a discussion of such legends it would be unnecessary to enter, if it were not, on the one hand, for the resemblance which, in some cases, exists between them and the results of modern scientific inquiry, and, on the other hand, for the influence they have had in moulding theological theories. Under such circumstances it is perhaps desirable to treat somewhat at length the three principal narratives of (1) the Creation, (2) Paradise and the Fall, (3) the Flood.

I. The Creation Story.

In Genesis two descriptions of the Creation occur, one in i.–ii. 4*a*, derived from P, the other (into which the account of Paradise enters) in ii. 4*b*–25, taken from JE. In the former, the most prominent features of the universe (the light, the sun, moon, and planets, the earth, the sea, the sky), and the chief occupants of the earth (fishes, reptiles, birds, beasts, and man, together with vegetation), are divided into groups, and their creation is represented as taking place in chronological succession. The arrangement adopted is a natural and luminous one, though in no sense scientific. The earth is the centre round which the action revolves, and the other parts of the universe are viewed in relation to it. The various stages of the Creator's work are marked by the simplest, commonest, and most strongly marked division of

time employed in connection with human labour, viz., the day. The process through which the earth came into its present condition is represented as being a gradual one, and the order observed in it approaches (it has been said) more nearly to that recognised by geologists and biologists than that of any other cosmogony. The production of both animal life and vegetation is ascribed to the earth and waters, in virtue of the command of God. There is nothing to imply that only a single pair of each kind was conceived as created; the phrase of i. 20 points the other way. At the end of the series of creative acts, as the climax to which the process of the world's making leads, man is introduced. As it is mainly in their bearing upon the needs of earth that the sun and moon are regarded, so the earth itself with its creatures is made subservient to man, whilst the vegetable world is assigned to him for meat. In the restriction both of man and of the lower animals to a vegetable diet, an element of idealism is introduced into a description the details of which do not otherwise go beyond what a superficial review of Nature might suggest.

The alternative version from JE is much less comprehensive in character. It is not marked by any division of time, and is concerned chiefly with the creation of man, birds and animals, and woman. It deals more minutely with the creative process than the other document, attributing the fertilisation of the earth to the rain, and regarding man as formed from the dust, and woman from one of man's ribs. The lowly origin thus ascribed to man is a striking contrast to the dignified account in i. 27; and the passage in iii. 5 (also from J) seems likewise to be inconsistent with P's narrative in c. i. It is further implied that only a single pair of human beings was made, from whom the whole human race descended. This account also differs from the preceding (1) in the order of creation, or at least in the

different position assigned to man, who is here the *centre* rather than the *climax* of creation; (2) in the incomplete specification of the animals, water animals and reptiles being omitted.

The foreign myths to which the stories at the beginning of Genesis are most nearly allied are those of the Babylonians, part of whose legend of the Creation, as deciphered from the clay tablets[1] found at Kouyunjik, the site of the ruined city of Nineveh, is given below:[2]—

"When on high the heavens proclaimed not, and earth beneath recorded not, a name, then the abyss of waters was in the beginning their generator, the chaos of the deep (*Tiamat*) was she who bore them all. Their waters were embosomed together, and the plant was ungathered, the herb (of the field) ungrown. When the gods had not appeared, any one (of them), by no name were they recorded; no destiny (had they fixed). Then were the (great) gods created, Lakhmu and Lakhamu issued forth (the first), until they grew up (and waxed old), when the gods Sar and Kisar were created. Long were the days (until) the gods Anu (Bel and Ea were created), Sar (and Kisar created them). . . .

"He (*i.e.*, the god Merodach) prepared the mansion of the great gods; he fixed the stars that corresponded with them, even the twin-stars. He ordained the year, appointing the stars of the Zodiac over it: for each of the twelve months he fixed three stars, from the day when the year issues forth to (its) close. He founded the mansion of the Sun-god who passes along the ecliptic, that they might know their bounds, that they might not err, that they might not go astray in any way. . . .

[1] The tablets date from the seventh century B.C., but the substance of what is recorded on them is believed to be very much older.

[2] See Sayce, *The Higher Criticism and the Monuments*, p. 63 foll.

"He illuminated the Moon-god that he might be watchman of the night, and ordained for him the ending of the night that the day may be known. . . .

"At that time the gods in their assembly created (the beasts). They made perfect the mighty (monsters). They caused the living creatures (of the field) to come forth, the cattle of the field, (the wild beasts) of the field, and the creeping things (of the field). (They fixed their habitations) for the living creatures of the field. They distributed (in their dwelling-places) the cattle and the creeping things of the city. They made strong the multitude of creeping things, all the offspring (of the ground)."

The points of resemblance between the two accounts which are specially noticeable are (1) the existence, before the creation of heaven and earth, of a surging chaos, to which similar names are applied (Bab. *tiamat*, Heb. *tehom*); (2) the absence of vegetation (Gen. ii. 5); (3) the creation of the stars, their connection with the years and months, and the appointment of the moon to preside over the night (*cf.* Gen. i. 14–16); (4) the subsequent creation of the living creatures, subdivided into living creatures of the field, cattle of the field, and creeping things (Gen. i. 24). A term answering to the Hebrew "Sabbath" is also found in the inscriptions, and, like the Hebrew word, designates the seventh day as a day of rest.[1]

But in spite of these many common features, the religious conceptions which pervade the Chaldæan and Biblical narratives are very different. (1.) The Chaldæan record is polytheistic, and the first passage quoted above is followed in the inscriptions by the account of a conflict between the gods and Tiamat; whereas the Bible recognises only one

[1] Some authorities explain it to mean *a day of propitiation*. In the Assyrian calendar, the 7th, 14th, 19th, 21st, and 28th days of the month had a sacred character, and were regarded as inauspicious for the performance of certain acts. (See Davis, *Genesis and Semitic Tradition*, p. 25.)

God. In place of the belief in a number of contending and antagonistic powers presiding over the world, there is substituted that of a single sovereign will, creating and controlling it. The plural form of the Hebrew word *God* may, indeed, preserve a trace of earlier polytheistic conceptions (*cf.* also i. 26), but the almost uniform use of it with a singular verb indicates that the idea of the unity of God was firmly grasped.[1] Such a conception obviously makes for the intelligent comprehension of the universe, and gives coherence and purpose to the diversity pervading it. (2.) In the Chaldæan legend, though the gods are represented as creating the planets and the inhabitants of the earth, yet they themselves emerge from the primeval chaos; and the terms in which the latter is spoken of are suggestive of a dualism against which the constant repetition in the Bible of the Divine *fiat* before each stage of the creative process seems to be a protest. From the beginning of Genesis onwards the pre-existence of God is assumed; and though, it is true, no explanation is given of how chaos came into being, yet it is throughout represented as wholly inert and passive, possessed of none of the spontaneous powers of generation attributed to it in the Babylonian inscriptions. It is only in consequence of the utterance of the Divine will that the earth puts forth vegetation and the waters swarm with living creatures. The distinction which is thus drawn between God and the matter upon which He works further shows that the Biblical account is free from the pantheism which merges God in Nature. The spirit of God, whilst operating through, first, chaos, and, subsequently, the ordered universe, is nowhere confused with the material substratum which subserves His purposes.

[1] The same plural form, however, is also used of the individual heathen deities Chemosh, Dagon, Ashtoreth, &c. (Judges xi. 24; 1 Sam. v. 7; 1 Kings xi. 5). See Robertson, *Early Religion of Israel*, p. 503. Similarly, the plural Teraphim is used of a single image in 1 Sam. xix. 13.

Valuable, however, as the general conception of creation, contained in Gen. i., is from a philosophical and religious standpoint, the account given is not free from errors of detail. That its statements are inconsistent with the scientific theory of the earth's origin which is at present generally accepted will be clear from a brief comparison. According to this view (which is associated with the name of Laplace), the solar system, of which the earth forms part, was evolved in the course of ages from an intensely heated and luminous mass of gaseous matter, rotating on its own axis, and at the same time gradually contracting. In the process of contraction some of the outlying portions of this nebulous vapour became detached, whilst retaining the rotary motion of the original aggregate. These slowly cooled and consolidated, forming the planets and their satellites; whilst the central mass, still incandescent, concentrated and became the sun. The earth, like the other planets, was thus at first a fiery cloud; subsequently, the denser parts of this passed into a liquid condition; whilst, still later, a solid crust was developed on the surface, the whole being enveloped in a humid atmosphere which poured torrents of water upon the newly-formed earth. The deposition of sediment in the primeval seas produced the layers of rock which lie above the lowest igneous formations; life made its appearance; and in successive geological periods (so far as they can be separated) molluscs and crustaceans, fishes, reptiles, marsupial mammals, birds, and finally the mammalia in general, followed each other. At all the life-epochs vegetation existed; though it was comparatively late before the humbler species, such as mosses and ferns, were replaced by more complex varieties, trees appearing contemporaneously with the larger reptiles and birds. From this it will be seen that the general resemblance which (as already noticed) exists between the account given in Gen. i. and the conclusions

of physical science, is accompanied by the following discrepancies :—

(1.) Light is created on the first day, whereas the sun is created on the fourth; and though it is possible that light existed before the nebulous matter, from which the solar system has been evolved, underwent condensation, and though it is certain that the earth has cooled faster than the sun, yet it is improbable that the earth made such progress in its cooling as to support vegetation (created, according to Genesis, on the third day) before the luminous matter inside its orbit could be collected into a definite sun. It may be noticed, also, that the interchange of day and night is mentioned before the creation of the sun.

(2.) If the term *day* be taken figuratively to mean a considerable period of time, and the animals created on successive *days* be compared with those which existed at successive geological epochs, it will be found that aquatic animals and birds are represented as created on the same day, whereas, according to the record of the rocks, fishes, small reptiles, insects, and marsupial mammals all appear before birds.

(3.) According to Genesis, vegetation is created on the *third day*, preceding by *two days* the appearance of animals on the earth, whilst the evidence of geology shows that throughout they existed together; though, at the same time, it may be argued that some kinds of plants must have preceded the earliest animals, as being necessary for their subsistence, and that the geological evidence is incomplete. But the principal obstacle in the way of reconciling Gen. i. with the conclusions of physical science is not so much the difficulties connected with particular statements, insurmountable as these seem to be, as the general character of its language, which, when interpreted naturally, gives a sense remote from that which it is attempted to extract from it.[1]

[1] *Cf.* Driver, *The Cosmogony of Genesis* (in the *Expositor* for January 1886).

II. The Story of Paradise and the Fall.

The narrative of Paradise and the Fall is derived entirely from JE. Its position between those of the Creation and the Flood, both of which have counterparts in the stories recorded on the Babylonian monuments, would, by itself, suggest that it belongs to the same group of legends; and considerable confirmatory evidence has been adduced by Assyriologists. The name *Eden* was, by the Hebrew writers who used it, naturally associated with a word in their own language signifying *delight*;[1] but there seems reason to suppose that it is really identical with a word occurring on the inscriptions which means *field* or *plain*. Names of rivers corresponding to three (the Hiddekel, Gihon, and Euphrates) out of the four described as "going out of Eden to water the garden" (ii. 10), and a term which seems to answer to the word translated *onyx-stone* in ii. 12, are also found on the monuments. The *cherubim* which are placed as sentinels to keep the way of the tree of life resemble in their function the winged bulls and lions with human faces found among the ruins of Nineveh, which guarded the gateways of the city's palaces and temples (*cf.* note on iii. 24). Sacred trees are likewise depicted; and there has been found the representation of a man and woman seated upon either side of a fruit-tree, to which they are stretching out their hands, whilst a serpent is coiling upwards behind the woman.[2] In addition to this, the fragment of a legend has recently been deciphered, which runs as follows:[3] "The great gods, all of them determiners of fate, they entered, and, death-like, the god Sar filled. In sin one with the other in compact joins.

[1] *Cf.* the LXX. of iii. 23; ὁ παράδεισος τῆς τρυφῆς.
[2] Figured in Davis, *Genesis and Semitic Tradition*.
[3] Sayce, *The Higher Criticism*, p. 104.

The command was established in the garden of the god. The fruit they ate, they broke in two, its stalk they destroyed; the sweet juice which injures the body. Great is their sin. Themselves they exalted. To Merodach their Redeemer he appointed their fate."

But the obscurity in which the meaning of the Biblical narrative is involved is only partially removed by these comparisons. In particular, what has been discovered throws little light upon the conception of the tree of the knowledge of good and evil, and the tree of life, the idea symbolised by the serpent, and the relation of the serpent to the Deity.

The surroundings of the Garden of Eden are, as may be inferred from what has been said, Babylonian, though the mention of the fig-tree (which is not common in Babylonia[1]) indicates that the legend has been Hebraised; and the description is such that it is impossible to point out any site corresponding to it. No actual state of things can be shown to answer to the picture of the river, which, at its exit from the garden, became divided into four branches, among which the Euphrates and Tigris (Hiddekel) are included; for these certainly do not spring from the same source or separate off from one parent stream. What streams are meant by the Pishon and Gihon is not known; some of the attempted identifications are mentioned in the note on ii. 10, but none of them can be regarded as free from difficulty.

Viewed as it stands, the conception of Paradise seems to fall into line with the fables prevalent among other nations of a Golden Age.[2] In speculating upon the past history of the human race, it was not unnatural for an ancient people to think that man, as the creation of God, should have enjoyed at first a measure of divine happiness; and the

[1] *Cf.* Hdt. i. 193: *τὰ γὰρ δὴ ἄλλα δένδρεα οὐδὲ πειρῶται ἀρχὴν φέρειν οὔτε συκέην, οὔτε ἄμπελον, οὔτε ἐλαίην.*

[2] See Hesiod, *Works and Days*, 108 foll.

account of the Fall appears to be an attempt at explaining the transition from such an age of happiness to the hard conditions of present experience.[1] It is, however, the entrance into the world, not of death, but of pain and sorrow, which the narrative, to all appearance, endeavours to account for; for that the man and woman, when in the garden, are not regarded as altogether exempt from death, is clear from iii. 22, where "living for ever" is represented as being secured only by the eating of the tree of life; nor is this irreconcilable with ii. 17, where the threat of death plainly means an end which is untimely and not in the course of nature. The penalty which is conceived as inflicted upon the guilty pair is the suffering without which neither the fruit of the body nor the fruit of the soil can be obtained. The sin which was punished by the cursing of the ground and the expulsion from Eden is, it is clear, regarded as something more than an act of simple disobedience to the command of God: it is viewed as an act of rebellion and an encroachment upon the prerogatives of Deity. According to the representations of the tempter, the effect of eating the forbidden fruit upon the man and woman is that they will become as God (*cf.* iii. 22); and the pair, after eating, are no longer on a level with the beasts, naked and not ashamed.

That the tempter should be the serpent is not out of keeping with the place animals in general, and the serpent in particular, occupy in the mythology of other races. Mysterious powers, alike for good and for evil, were associated with it both in legend and symbolism among the peoples of early times, a belief to which its peculiar shape

[1] In Hesiod the transition is effected by stages of degeneration. The Golden age is succeeded by the less perfect, but still moderately happy, age of Silver: and that, in turn, by the Brazen age, by the age of Heroes, and lastly, by the Iron one of toil and privation and shortened days. (Hesiod, *Works and Days*, 127–201.)

and habits may have, in the first place, given rise. In Greece it was the emblem of Æsculapius, the god of healing; and a figure of it appears in a similar connection in the book of Numbers (xxi. 8 foll.). In Genesis, however, the serpent appears as a malevolent creature, antagonistic and hostile to the Deity. Parallels to such a conception are found among the ancient Persians, who associated the serpent with Ahriman, the principle of evil;[1] and are also said to exist among the Hindoos. The express identification of it with the Spirit of evil does not appear in the Bible until the Apocryphal book of Wisdom (ii. 24), from which it is repeated in Rev. xii. 9, xx. 2 (*cf.* also Rom. xvi. 20).

The divergence between the account of primitive man given in chap. ii. foll. and the established positions of science, together with the resemblance that so many parts of these chapters bear to the myths of other nations, make it impossible to treat their contents as trustworthy history. The evidence of geology, philology, and archæology points to the conclusion that man has existed upon the earth for a period which (it seems probable) must be reckoned by tens of thousands of years, and has slowly emerged from a state of utter savagery. The age of iron implements has been preceded by one of copper and bronze, and that, in turn, by one of flint and stone; whilst, prior to the last, man may have been, in his habits, but little removed from the wild animals by which he was surrounded. Quite apart from speculations as to his still earlier history, it seems clear that man's primitive condition was not one of harmony and happiness, but of fierce conflict against opposing forces. That the several races, in spite of the many differences between them, have been developed from one stock is a theory which the general similarity between them renders probable; but there is nothing to show that they have all

[1] Delitzsch, *New Commentary on Genesis*, i. p. 151.

descended from a single pair. The belief, however, that all men are the offspring of Adam and Eve, that by the transgression of the latter, sin, with death as its consequence, entered the world, and that from the initial corruption of human nature in them there has been transmitted to the succeeding generations a proneness to evil which may or may not result in actual sin in the case of individual men, colours the theological teaching of St. Paul, and is worked by him into his doctrine of the Atonement (see Rom. v.). Consequently, if such a belief is inadequately supported, the Apostle's presentment of the truth in question requires in some respects to be modified. Instead of the definite act of disobedience ascribed to Adam and his wife, the first violation, on the part of primitive man, of his incipient sense of right must be regarded as the source of whatever of moral evil may be considered as inherited. By such a substitution, the parallelism drawn between the heritage of evil entailed by the earliest members of the human race upon their posterity, and the divine grace infused by Christ into all who will receive it through the appointed channels, is not destroyed, though the symmetry of the comparison between the one "through whose disobedience the many were made sinners" and the One "through whose obedience the many shall be made righteous" (Rom. v. 19) is somewhat marred. The reality of sin, the consequent estrangement between God and man, the necessity of redemption, and the method of its accomplishment, are subjects which are not affected by modern views respecting the historical trustworthiness of what is recorded in Genesis. That record, if not true to history, nevertheless embodies ideas which are true to moral experience. Though there is much in the world that makes for evil, though man is surrounded by influences which appeal strongly to his lower nature, and sometimes render temptation over-

whelming, yet sin, after all, is not a matter of necessity. The story of the Fall insists upon the truth of human responsibility. It offers, further, a true explanation of, at least, a large part of physical evil. Much of it, as there depicted, is traceable to sin, either directly or indirectly. The moral, mental, and physical sides of man's nature are so closely intertwined together, that defect in one produces defect in the others; and the consequences are perpetuated by inheritance.

The words in which it is foretold that enmity is to exist between the seed of the serpent and the seed of the woman seem to express primarily the antipathy with which the serpent is, for the most part, regarded by the human race. The expressions used—"it shall bruise thy head, and thou shalt bruise his heel"—are specially fitted to describe the methods of attack pursued by the two foes. But since the serpent is something more than a mere serpent, since it is the instigator of disobedience to the commands of God, the words of the text seem to indicate a prolonged struggle between the tempter and the tempted, and to hint at a hardly-won triumph of the latter. Thus there comes, at the close of the history of sin, a gleam of hope. The world it contemplates and endeavours to explain is not looked upon as utterly forlorn and miserable. Divine mercy, in dealing justice to the offenders, still holds out a prospect of eventual mastery. If, indeed, the words alluded to stood alone, the construction thus put upon them might seem questionable. But in reality they are not isolated words; they enter into, and form part of, a series in which anticipation of a distant triumph over the powers of evil grows clearer and more confident. The narrative in Genesis, as the creation of an early and simple age, does, no doubt, present a view of things in many respects out of date; but the subsequent history of the Jewish

race invests it with an interest which otherwise perhaps would not attach to it; and, in the light of events, it is not unnatural to identify the seed of the woman with Christ, the Son of Mary.

The narrative at the end of Genesis ii. which describes how, at the first, only a single pair of human beings was created, and which asserts emphatically the closeness of the bond existing between husband and wife, has largely influenced the views taken of marriage in subsequent times. With the recognition of the true value of the early chapters of Genesis as evidence for the circumstances under which mankind first appeared upon the earth, the worth of this account as a record of actual events falls to the ground. In the rude and wild state in which primitive man must have lived, polygamy rather than monogamy probably prevailed; and the existence of it among the ancestors of the Hebrews themselves finds a place in the patriarchal history (Gen. xxv. 6, xxix. 23, 28) as well as in the narrative of Lamech (iv. 19). The true basis, however, upon which the practice of monogamy and the maintenance of the marriage tie as indissoluble (except for the most urgent reason) repose, is independent of early historic usage. It consists mainly in (1) the equality of the rights which, as *persons*, husband and wife have over each other in the contract into which they enter; (2) the practical evils which attend lax relations between the sexes. In view of these considerations, the conception of marriage presented in Gen. ii., if abstracted from the historical narrative in which it is embodied, appears the true one, namely, that it is an abiding union until death between one man and one woman; and the view thus expressed has for Christians been ratified by the authority of Christ (Matt. xix. 4–6 = Mark x. 6–8).

III. The Flood Story.

Of the Flood two accounts are preserved in the Bible by JE and P respectively. The two narratives are at one in representing it as a punishment for sin (vi. 5–7, 13), in the command given to Noah to preserve, by means of an ark, himself, his house, and a few of every kind of living creature, and in the total destruction of the rest, both of man and beast. But they differ in (1) the number of animals preserved, JE making it, in the case of the clean animals, seven pairs, and, in the case of the unclean, one pair; whilst P, ignoring the distinction of clean and unclean, speaks only of "two of every sort;" (2) the duration of the Flood, which according to JE lasted sixty-one days, but according to P a year and ten days. A minor variation is observable in the fact that JE attributes the catastrophe solely to a downfall of rain, whilst P mentions "the breaking up of the fountains of the great deep," as well as "the opening of the windows of heaven."

An account of a Flood, in many respects parallel to the Biblical record, occurs in the Cuneiform inscriptions. The chief actor in it is called Hasisadra, and he is represented as telling the story of his wondrous deliverance to the hero Izdubar. The following is an abstract of his narrative:[1]—

In the city of Surippak, on the Euphrates, the gods Anu, Bel, and others assembled, and (seemingly at the instigation of Bel) resolved to bring about a flood; and their determination was communicated to Hasisadra by one of them. The god bade him build a ship of certain dimensions, and take refuge in it, together with his family and slaves. What was necessary for subsistence was to be stored within the ship, whilst cattle and wild beasts of the earth were likewise to be

[1] Sayce, *l. c.* p. 107.

gathered into it to preserve the seed of life. Hasisadra built the ship as commanded, making divisions inside it, and pitching it within and without; and then entering in with all his possessions, including his silver and gold, he closed the door, and intrusted the vessel to the helmsman. Then the storm-god Rimmon thundered; his violence reached the heaven, and the light was turned to darkness. All life perished: men knew not one another; brother no longer looked upon brother; and the gods in heaven were frightened and wept. The flood lasted six days and nights, and Hasisadra watched the corpses floating upon it like the trunks of trees; but on the seventh it began to subside, until after another seven days the ship rested on the mountains of Nizir. On the seventh day Hasisadra sent forth, first, a dove, which, finding no resting-place, returned; next, a swallow, which likewise returned; and, lastly, a raven, which went to and fro, devouring the dead bodies, and did not return. Then Hasisadra sent forth the animals in all directions, and offered a sacrifice on an altar built on the peak of the mountain. The gods inhaled the savour, and gathered to it like flies. Thereupon the great goddess (Istar), at his approach, lighted up the rainbow which Anu had created. Bel, still retaining his anger, cried, "Let none come forth alive;" but was appeased by the other gods, who urged that the sinner, and not the righteous, should suffer the penalty of his sin, and men should be diminished by wild beasts or by famine, and not by a flood. Bel then came to the ark and blessed Hasisadra, and he and his family were removed to a distant spot at the mouth of the rivers to dwell as gods.

When the above is compared with the accounts of JE and P, it will be seen to agree, in matters of detail and graphic touches, with the former rather than the latter. Among the points of contact with JE are (1) the purpose

of the ark's building—viz., "to keep seed alive" (vii. 3); (2) the closing of the door of the ark (vii. 16); (3) the sending forth of the birds (viii. 6–12); (4) the offering of the sacrifice (viii. 20). The agreement with P (as distinct from JE) is limited to the description of the building of the ark (vi. 14–16). There are, however, several discrepancies between the Chaldæan account and that of Genesis. (1) The duration of the Flood is not in accord with either JE or P, and is limited to fourteen days. (2) The vessel used to preserve life is so far a ship (and not an ark) that it is in charge of a steersman. (3) The slaves, as well as the family, are preserved. (4) Three birds are sent forth, and no long intervals separate their despatch. (5) The landing-place of the vessel is not "the mountains of Ararat" (which overlooked the plain of the Araxes), but Nizir, which lay beyond the Tigris. (6) The religious colouring of the story is different. The Cuneiform account is steeped in polytheism; and the conception of the Flood as a punishment for sin appears only at the close, whereas in the story of the Bible the utmost prominence is given to it.

The Biblical and Chaldæan Flood stories, if considered by themselves, might with some probability be regarded as having been suggested by the occurrence of one of the inundations to which the locality to which they belong—the Euphrates valley—is exposed. Both the Euphrates and the Tigris frequently overflow their banks in consequence of the melting of the snow in the highlands of Armenia and Kurdistan, and the effects of the flood are liable to be greatly intensified by the coincidence of a hurricane from the Persian Gulf. The event of a local inundation of a more than usually destructive character might easily give rise to a tradition of the total submergence of the world (in the sense which that word bore to a primitive people); and this might be regarded as an adequate account of the matter,

if it were not for the existence of deluge stories in other places, notably in Greece and Phrygia, China, India, North America, and some of the Pacific islands.[1] They agree generally in representing the world as destroyed by water, and mankind as propagated afresh from a few individuals saved from destruction, either by escaping to a mountain or island which remained uncovered, or by taking refuge in a boat or raft; and the close resemblance between this and the Biblical account, extending in some instances to the number of persons saved, and the prominence given to a dove,[2] has led to its being questioned whether they are not all independent traditions of some world-wide catastrophe. The occurrence, however, of a universal deluge since the time when the large terrestrial animals, and such marine creatures as can only live in shallow waters, came into existence, seems precluded by the evidence of geology; and the true relation between the Flood stories of different nations to one another awaits, as it seems, a complete explanation.

The swift and overwhelming ruin which the Flood is represented as having brought upon a guilty people was adduced by our Lord to illustrate the suddenness of "the coming of the Son of Man" (Matt. xxiv. 37 = Luke xvii. 26). The parallelism drawn between the two events loses nothing of its effectiveness if the flood was in reality a catastrophe far less extensive than it was popularly imagined to be; for the point of the comparison lies in the unexpectedness, and not in the universality, of the destruction involved. There can, however, be little doubt that by the Jews who heard Him Christ must have been understood to think of the Flood in the same way as themselves; and it seems

[1] Egypt seems to be a noteworthy exception.

[2] See Rawlinson, *Historical Illustrations of the Old Testament*, p. 18 foll.

quite possible that our Lord, as man, really shared the popular belief. Ignorance of the truth in regard to such matters may have been part of the humiliation and self-emptying which was inseparable from the Incarnation. As it has been phrased, He may have *condescended* not to know.[1]

[1] Quoted from Dr. Gregory Smith in Sanday's *Oracles of God*, p. 111.

CHAPTER III

THE PATRIARCHAL HISTORY

Of the several sources from which Genesis is compiled, reasons have been shown for believing that P did not arrive at its present condition until after the time of the Exile (B.C. 586); whilst the compound document JE, though much earlier than this, contains indications of having been written after the establishment of the monarchy (pp. 23–24). The last event to which allusion is made in Genesis is the death of Joseph, and consequently the date of the earliest document of which it is composed must be separated from the history which it professes to chronicle by an interval long enough to allow of the growth of the Israelitish settlement in Egypt into a body able to effect its escape from the bondage to which it had been reduced, as well as to cover the conquest and occupation of Canaan and the period of the Judges. If the tenth century be the earliest in which JE can be assumed to have been written, and the date of the Exodus be placed in the fourteenth century B.C. under Menephthes, some six centuries must be reckoned to have elapsed between the occurrence of what is related in the last chapter of Genesis and the drawing up of the record, even if the sojourn in Egypt be estimated at the 215 years implied by the LXX. of Exod. xii. 40, and not the 430 of the Hebrew text. In what degree an account which is so far from being contemporary may be relied upon must be decided by the probability or otherwise of its writers having possessed and used earlier materials of trustworthy character. That authorities existed for the later part of the

narrative (Exodus–Joshua) is clear from the express reference made to writings drawn up by Moses (Exod. xvii. 14, xxiv. 4, 7; Num. xxxiii. 2; Deut. xxxi. 9), to the "Book of the Wars of Jehovah" (Num. xxi. 14), and to the "Book of Jashar" (Josh. x. 13). In connection with what is related in Genesis no citation of authorities occurs, so that with regard to the sources from which the bulk of the book is derived no direct testimony is available. The trustworthiness of the history it contains has, consequently, to be estimated from the evidence which exists for the early use of writing, and from a review of the character of the record itself.

Proof of the practice of writing at a very early period is forthcoming from various quarters. That it was in use in Egypt before the time of Moses is shown by the existence of hieroglyphics of a date prior to the Exodus; and a number of clay tablets recently found at Tel-el-Amarna, upon which are inscribed, in Cuneiform characters, letters from Babylonian kings to Egyptian governors in Syria and Palestine, testify to a considerable literary culture in the East during the fifteenth century B.C. Further, an Assyrian inscription has been discovered which contains names, one of which, Eriaku of Larsa, has been identified with the Arioch of Ellasar mentioned in chap. xiv., whilst another, Kudurmabug, has its analogue in the Chedorlaomer (Kudurlagamar) that finds a place in the same chapter. Eriaku was a Babylonian prince, who was overthrown by a king Khammurabi, who, according to native chronologists, reigned from B.C. 2356 to 2301. Kudurmabug was an Elamite, who made himself master of Babylonia, and extended his conquests to the Mediterranean. It seems likely, therefore, that the substance of the chapter was actually taken from some early written source, belonging to a time when Babylonian kings held sway over Palestine, its antiquity being

evidenced by the numerous glosses which it was found necessary to insert in it.[1] Certain other passages relating to Babylonia also reflect a condition of things remote from that which existed at the time of the Israelitish monarchy. Thus, whereas in xi. 28 Ur is described as belonging to the Chaldees (Hebrew *Chasdim*, a name for the Babylonians common in the age of the prophets; see Jer. xxi. 4, xxv. 12), in x. 8 Nimrod, "the beginning of whose kingdom was Babel," is represented as the son of Cush; which implies that he belonged to the Kassi, who held sway over Babylonia from 1806–1230 B.C.[2] (*cf.* also ii. 13). The antiquity which thus appertains to the description of Nimrod probably attaches also to the narrative respecting the building of Babel in xi. 1–9, and the account of Eden in chap. ii. The conclusion that some of the materials of the Biblical history have thus been derived from Cuneiform sources finds a curious confirmation in the fact that an explanation is thus obtained of the way in which the people, who in Gen. xiv. 5 are associated with the Rephaim and called *Zuzim*, having their dwellings in *Ham*, are, in Deut. ii. 20, termed *Zamzummim* and placed in the territory of *Ammon*. Certain Cuneiform characters severally admit of two values; and if the statements in Genesis and Deuteronomy are taken from a Cuneiform original, a slight error in transliteration would account for the difference in the names both of the peoples and the places.[3] The existence of written memorials in Canaan at the time of the Israelite conquest seems to be implied in the appellation Kiriath Sepher, "city of books," the earlier name of Debir (Judges i. 11). In Arabia inscriptions have been found belonging to the Minæans and Sabæans, the latter of whom have been traced back to the eighth century,

[1] Sayce, *l. c.* p. 164 foll.

[2] Ibid., p. 148.

[3] Ibid., p. 160.

whilst the former were probably earlier; and it has been conjectured that the list of Edomite kings (in chap. xxxvi.) may have been derived from a parallel source.[1] On the other hand, none of the inscriptions that have been discovered contain any allusion to the people of the Hebrews or to the events recorded in Genesis. All, therefore, that can be regarded as established is that there is no intrinsic improbability in the belief that for the events of the patriarchal age written authorities existed. It remains to consider how far the narrative itself presents throughout the aspect of authentic history.

The most striking feature observable in Genesis is that it purports to be the history of a family, not of a nation; whereas it is only when a family has developed into a nation that historical records come into existence. The habit of drawing up narratives of past and present occurrences grows with the increasing greatness of the community; but the commencement of it implies the previous attainment of a certain degree of importance, such as a single household could lay no claim to. In ancient times, states and kings might have their scribes and recorders to relate their doings; but family life, such as that of the patriarchs is, for the most part, represented as being, would scarcely find contemporary chroniclers. Of the insignificant beginnings from which tribes and nations have sprung we usually find nothing but uncertain reminiscences, handed down originally by word of mouth, and only receiving a fixed and definite form when the developed community is sufficiently conscious of its greatness to demand a history of itself. Consequently, such a precise account of the origin of the Israelites as that preserved in Genesis is likely, by reason of its very precision, to be the product of a later age than that to which it relates.

[1] Sayce, *l. c.* p. 46.

In the next place, the prevailing genealogical cast of the history is suspicious. The identification of the chief peoples of the ancient world with the descendants of the sons of Noah which is made in chap. x., and which has been recognised as parallel to the practice observable in Greek and other legends of referring various races to eponymous heroes, is suggestive of the principle which has been followed in drawing up the narrative that succeeds. The same idea—that every nation is descended from an individual ancestor—dominates the history of the Edomites, Ishmaelites, Midianites,[1] Moabites, and Ammonites. This gives an artificial character to the narrative, which prevents it from being accepted as wholly trustworthy. Nations result usually from the aggregation of smaller bodies, and the gradual blending together of different stocks, rather than from the natural increase of one individual household; and though, in parts of the relation, the patriarchs are credited with a retinue of servants and bondsmen large enough to form the nucleus of a tribe, yet these heterogeneous elements do not come under the historian's consideration when tracing the development of the people of Israel from the family of Jacob. Another indication of unnaturalness is to be found in the repetition of the number *twelve* in connection with the families of the patriarchs, Nahor (xxii. 20–24), Ishmael (xxv. 13 foll.), and Jacob (xxxv. 22) all having twelve sons. Such traces of a systematic arrangement in the genealogical tables throws doubt upon the details which are intermingled with them; and render it probable that, whatever may be the historic traditions which have been embodied in the narrative, they have been to some extent manipulated and made symmetrical. As has been already observed, genea-

[1] It is noteworthy that whilst Medan and Midian are represented as sons of Abraham (xxv. 2), Midianities (or Medanites) appear as a tribe engaged in traffic in the time of his grandson Jacob (xxxvii. 28, 36).

logical particulars come principally from P, though they are not wholly absent from JE.

A further difficulty is furnished by the chronology. In xvii. 17 Sarah is represented as being ninety years of age, yet in xx. 2 she is sought in marriage by Abimelech, the king of Gerar. According to xxv. 26, Isaac was sixty when Jacob and Esau were born, and according to xxvi. 34 must have been a hundred when Esau married, Jacob, according to the natural sense of xxvii. 46, being sent to Paddan Aram immediately afterwards lest he should follow his brother's example. But this was subsequent to the deathbed scene described in chap. xxvii., when Isaac, according to xxxv. 28, was not a hundred, but a hundred and eighty. Again, Jacob was a hundred and thirty (xlvii. 9) when presented to Pharaoh, at which time Joseph, as appears from a comparison of xli. 46 with xlv. 6, was thirty-nine, so that Jacob at Joseph's birth (xxx. 24) must have been ninety-one, an age which it is difficult to bring into agreement with the time at which he is elsewhere described as having gone to Paddan Aram. Many of these difficulties are due to the fact that the conflicting dates are derived from different documents; but the discrepancies show that in details the record as it stands cannot be trusted.

There are, moreover, features in the patriarchal narratives which suggest that before being committed to writing they passed through the stage of oral tradition, in which fluctuating versions of one original occurrence used to prevail. There is a strong resemblance, though accompanied, it is true, by considerable divergence, between certain incidents which are related both of Abraham, at different times of his life, and also of his son Isaac. Thus Abraham is twice represented as fearing lest his wife's beauty should expose him to danger, and employing the same artifice to protect himself (xii. 10–20 and xx. 1–18), and a similar experience is attributed to Isaac (xxvi. 7–11). A persecution of Hagar

by Sarah is described in xvi. 4–14, and is followed by another in xxi. 8–21. The covenant made between Abraham and Abimelech in xxi. 22–34 is effected between Isaac and Abimelech in xxvi. 26–33.[1] No doubt real history often repeats itself; but, in the light of what has been said, it seems not improbable that these incidents are severally duplicate renderings of a single tradition.

But whilst this view of the origin and character of the ultimate sources of early Israelitish history prevents us from considering the narratives of Genesis, as a whole, to be a faithful picture of events, it is obvious that all the occurrences in it are not on the same level of credibility. Whilst some, to win acceptance, ought to be attested by written contemporary evidence, others are of such a sort that the memory of them might be securely handed down by oral transmission. A poem like the Blessing of Jacob (c. xlix.) could easily be circulated thus, and the allusions in it witness to the currency of numerous stories respecting the personages it mentions.[2] The references to the patriarchs in the early Prophets and the books of Kings (see Micah vii. 20; Isa. xxix. 22; 1 Kings xviii. 36; *cf.* 2 Kings xiii. 23 and Jer. xxxiii. 26) are sufficient to show that to the national consciousness Abraham, Isaac, and Jacob were conspicuous figures in the past history of Israel, and their names familiar to the people at large; and though it has been acknowledged that the personification of nations and tribes, noticeable in the first eleven chapters, does not cease with c. xii., yet the difference is appreciable between the narratives which begin in the later chapter and those in the earlier part of the book.

[1] The inscription of Ps. xxxiv., compared with 1 Sam. xxi. 10–15, renders it possible that Abimelech was a title common to Philistine kings in general; but the mention of Phicol in both narratives (xxi. 32, xxvi. 26) makes the view taken in the text the more probable.

[2] The value of songs as a medium for transmitting the memory of important facts is recognised in Deut. xxxi. 21. Songs and metrical compositions are quoted in Num. xxi. 14, 17, 27.

The very fact that a long account is given of the three successive lives of Abraham, Isaac, and Israel, and not of Israel only, from whom the name of the nation was derived, is a serious obstacle in the way of our regarding the latter as nothing but their eponymous ancestor. Nor with respect to certain of the events recorded in connection with them is it possible for any reasonable doubt to be entertained. The original derivation of the Hebrews from Babylonia, which is indicated in the narrative of Abraham's departure from Ur, is confirmed by their appellation (which means "people from across" the river Euphrates), and by the character of the Creation and Flood stories. The resemblance between these last and the parallel accounts preserved in the Cuneiform inscriptions has already been pointed out (pp. 29, 41), and can only be accounted for by the supposition that the two peoples at an early date were in contact with one another either in Babylonia itself or in Canaan at a time when the latter country was under Babylonian influence (as depicted in Gen. xiv.). That they are post-exilic in origin can scarcely be maintained, for not only is it *a priori* improbable that the captive Jews should have appropriated the myths of their captors in the time of the Exile, but such a view seems precluded by the occurrence of the legends in JE as well as P.[1] The circumstances of Joseph's promotion in Egypt,[2] and the kind reception accorded to his father and brethren, is quite in keeping with the date to which, on chronological grounds,

[1] *Cf.* Schrader, *Cuneiform Inscriptions of the Old Testament*, i. p. 54; Watson, *The Book Genesis; a True History*, p. 65 foll.

[2] In the books which relate to the times immediately succeeding the Exodus there are allusions to customs observed in Egypt, *e.g.*, the raising of water by means of a machine worked by the feet (Deut. xi. 10), and the use of oxen in treading out the corn (Deut. xxv. 4). The distinction between clean and unclean animals, and the use of linen for priestly garments, have their parallels in Egyptian practice (Hdt. ii. 47, 37). That Israel had once dwelt in Egypt was a fixed belief in later times. See Amos ii. 10, ix. 7; Hosea xi. 1.

the events in question have been assigned.[1] Under the rule of the Arabian Hyksos, the prejudice with which the strangers must otherwise have been regarded would not have made itself felt. Nor can the fact that the Egyptian monarch is designated by his title alone be held sufficient to prove that the information has not been taken from contemporary sources, on the ground that in native chronicles the personal name is always added; for a parallel is found in Isa. xix. 11.

The conclusion to which the foregoing considerations point is that the patriarchal narrative is, in its broad features, historical, but that from the lateness of the documents in which it is contained it may be suspected of including an ideal element. The consciousness which the Jews had in later times of their separateness from other nations, and of being the chosen people of God, would naturally lead them to trace their election as far back as possible; and at an age when the methods of historical inquiry were very ill understood, the ideas which animated them could scarcely fail to colour their conceptions of the past. There would then be a tendency to place the patriarchs in isolation, and to marshal genealogical details so as to exhibit the purity of their descent, and to present their history as that of a family rather than of a tribe.[2] It is, at any rate, noteworthy that in chap. xiv., which seems to have more claims than most of the rest to be regarded as based on written memorials, Abraham is represented as having at his command a body of armed men, and being in a position to engage and rout a confederacy of victorious kings. But though there is reason for thinking that the history of Israel's ancestors has been touched by fancy, there

[1] The names *Jacob-el* and *Joseph-el*, as appellations of *cities*, have been found in an inscription belonging to the fifteenth century B.C.

[2] An incidental indication of a condition of things differing from the prevailing representation is to be found in the expression *the land of the Hebrews* (xl. 15; *cf.* xiv. 13).

seem to be no good grounds for charging the writers with wholesale invention. If the records of the patriarchal age were altogether the outcome of a tendency on the part of an ancient people to fill in the blank which their past presented by the creation of fictitious ancestors, it is strange that actions should be attributed to them which in their descendants would have received severe reprobation.[1] To the true Israelite of later days the conduct of the patriarchs in many instances could scarcely have been considered ideal. The action twice ascribed to Abraham, in regard to Pharaoh (xii. 13) and to Abimelech (xx. 2), does not redound greatly to his honour (*cf.* Isa. xliii. 27), even though the common experience in the East of lawlessness on the part of rulers may have served to make his fears not unreasonable. Again, the covetousness and duplicity displayed by Jacob are scarcely traits which would find a place in stories of recent origin; and his marriage with two sisters at once is in flagrant contradiction to the Levitical law (Lev. xviii. 18). Judah, one of the ancestors of the twelve tribes, is represented as sinning with the Canaanitess Tamar (xxxviii. 15), and owning that, of the two, his was the greater blame (ver. 26). Simeon and Levi are guilty of a combination of craft and cruelty which their father himself condemned (xxxiv.; *cf.* xlix. 5–6); whilst Reuben commits incest with his father's concubine (xxxv. 22; *cf.* xlix. 4). Of such accounts national vanity can hardly be considered the originator. Nor, again, has it been successfully shown that many of the stories merely reflect the circumstances of later history, and were inspired by the feelings and sentiments which animated the Israelites at the time of the monarchy. Thus the incestuous origin attributed to Moab and Ammon (xix. 30 foll.) has been referred to the bitterness felt in historic times towards those nations, such as marks Deut. xxiii. 3–4; but

[1] *Cf.* Watson, *The Book Genesis*, c. vii. and viii.

it has been pointed out in reply that in Deut. ii. 9 and 19 their descent from Lot gives them a claim to consideration. The "blessing" of Esau (xxvii. 30–40) has been regarded as the creation of one who knew of the conquest of Edom by David (2 Sam. viii. 14), the rising against Solomon (1 Kings xi. 14), and the more successful revolt against Joram (2 Kings viii. 20); but the generous conduct displayed by Esau towards Jacob (xxxiii.) scarcely resembles what national hatred would attribute to the founder of a hostile people. There is even less to be said for the view that the transactions represented as taking place between Jacob and Laban (xxix.–xxxi.)—their early friendship, their quarrel, and their subsequent reconciliation—were suggested by the frontier wars between Judah and Syria in the time of David (2 Sam. x. 6–19), and the league made between Asa and Ben-hadad (1 Kings xv. 18 foll.). The distribution of Jacob's twelve sons between his wives and their handmaids does not answer at all closely either to the geographical or the political arrangement of the tribes in Canaan, for the territory of Issachar and Zebulun, the two younger sons of Leah, was not contiguous to that of the elder sons, Reuben, Simeon, and Judah; whilst Benjamin, the youngest son of Rachel, was, on the disruption of the kingdom, associated, not with the tribes that descended from Joseph, but with Judah. It is, moreover, noteworthy that none of the stories related of the patriarchs are brought into connection with Jerusalem (after the time of David, the royal city) with the exception of the narrative in chap. xiv.[1] In short, however little credit the particular stories in question may be thought to deserve, the impression produced is that they were not at any rate of very recent origin. The retention of so many awkward facts, and the manifest freedom from undue bias in favour of their own countrymen, seem sufficient to acquit the historians of

[1] Watson, *l. c.* p. 165 foll.

wilful and serious dishonesty. In the absence of adequate means for accurately reproducing the past, they may indeed have given vividness and life to their accounts by drawing in some measure upon their own experiences or their own fancies. More especially in connection with the speeches it seems likely that much that is recorded represents their notions of what was probable under the circumstances. In this they did no more than was common among the historians of other nations;[1] and it has been observed that in the case of Hebrew the idiom of the language favours the use of direct rather than indirect speech.[2] But though the complete trustworthiness of the materials employed is open to question, and though the writers in drawing up their history may have been animated in certain directions by preconceived ideas, yet that the narrative produced is mainly fiction seems highly improbable.

Something remains to be said about the religious aspect and interest of the patriarchal histories.

The central conviction of the religious beliefs of the Hebrews in historic times was that the Deity whom they worshipped as Jehovah was identical with the Creator of the universe and the Dispenser of the destinies of nations (Amos v. 8, ix. 2–4, vi. 14, ix. 7; Isa. x. 12–15). Between God and themselves there existed exceptional relations, so that though His power and influence extended to the whole world, yet to them He specially revealed His will, and made their interests His peculiar care (Amos iii. 2; *cf.* Hosea xiii. 4). Of the history of such relations the patriarchal

[1] *Cf.* Thuc. i. 22, § 1: *καὶ ὅσα μὲν λόγῳ εἶπον ἕκαστοι . . . . χαλεπὸν τὴν ἀκρίβειαν αὐτὴν τῶν λεχθέντων διαμνημονεῦσαι ἦν ἐμοί τε ὧν αὐτὸς ἤκουσα καὶ τοῖς ἄλλοθέν ποθεν ἐμοὶ ἀπαγγέλλουσιν. ὡς δ' ἂν ἐδόκουν ἐμοὶ ἕκαστοι περὶ τῶν ἀεὶ παρόντων τὰ δέοντα μάλιστα εἰπεῖν, ἐχομένῳ ὅτι ἐγγύτατα τῆς ξυμπάσης γνώμης τῶν ἀληθῶς λεχθέντων, οὕτως εἴρηται.*

[2] Robertson, *Early Religion of Israel*, p. 422–423.

narratives in Genesis form part. The patriarchs are represented as being under the special protection and tutelage of the deity, as holding frequent converse with Him, and as receiving from Him promises of a peculiarly exalted character (see xii. 1–3, xvii. 1–8, xxvi. 2–5, xxviii. 12–15). But little is said explicitly and in detail about the nature of these religious beliefs, and nothing about the process whereby a knowledge of the true God was reached. At some earlier period, indeed, it is stated that the ancestors of the Israelites were idolaters. When they lived on the east of the Euphrates "they served other gods" than Jehovah (Josh. xxiv. 2). But polytheism was abandoned before Abraham migrated from Ur. It is possible that this migration from Chaldea was itself the outcome of a religious movement, and that Abraham was the leader of a section of his countrymen who had broken with their ancestral religion. In the apocryphal book of Judith (v. 5 foll.), at any rate, the removal of Abraham and his people to Mesopotamia is attributed to their refusal to follow the gods of their fathers, and their consequent expulsion from the country. Jewish legends endeavour to explain how the patriarch gradually arrived at purer views of God than those about him,[1] but nothing of this is found in Genesis. The theological ideas which the book contains have to be extracted from the narrative of events. They are not made the subject of argument, but are implicit in the history.

As depicted in Genesis, the religion of the patriarchs exhibits a strange blending of elevated and crude ideas. On the one hand, Abraham speaks of Jehovah as "the God of heaven and the God of the earth" (xxiv. 3), and appeals to "the Judge of all the earth" to do right (xviii. 25). He identifies Jehovah with "the Possessor of heaven and earth," worshipped by Melchizedek under the title of

[1] See Deane, *Life and Times of Abraham.*

El Elyon (xiv. 18–22). No idol-worship is mentioned in Genesis, the only images named being the Teraphim belonging to Laban (xxxi. 19, 30), which are presumably "the strange gods" referred to in xxxv. 2. On the other hand, Abraham's offering of Isaac resembles the action of the king of Moab described in 2 Kings iii. 27, and the practice of making children pass through the fire to Molech (Lev. xviii. 21); and whilst it witnesses to the fervour of devotion which could be enlisted in the service of Jehovah, it also indicates that there was, as yet, no deep sense of incongruity between the idea of such a sacrifice and the God to whom it was offered. It is in keeping, too, with primitive notions that the consent of Isaac to the disposal of his life does not come under consideration. In early times, a man's wife and children were nearly on a level with his other possessions, enjoying few or no independent rights; and Abraham, in offering his son to God, offered what was held to be altogether his own. These inconsistencies look rather unhistoric; and, in view of the date and character of the record, it is perhaps questionable whether, at the age which Genesis purports to depict, the ancestors of the Hebrew race had really reached the higher and purer conceptions indicated above. As has been already seen, the evidence available is open to the suspicion of being coloured, to some extent, by the imagination of a subsequent age. Moreover, an inference unfavourable to the belief that a very advanced stage of religious thought was attained in the patriarchal times may be drawn from the beliefs and usages which prevailed at a later date. In the period of the Judges, Jephthah appears to have regarded Jehovah and the Moabite god Chemosh as co-ordinate powers (Judges xi. 24); and even in the time of David, Jehovah seems to have been popularly associated with the territory of Israel only, outside of which worship was due to other deities (1 Sam. xxvi. 19). A

proneness to image-worship never ceased to show itself throughout Jewish history up to the return from the Exile and was not confined merely to the imported cults of other gods, but appeared even in connection with Jehovah (Exod. xxxii. 4; 1 Kings xii. 28). A tendency which, in spite of all the efforts of reformers, exhibited such continued strength and vitality, must have had (it seems fair to conclude) a long past behind it. No doubt the institutions and customs of the surrounding nations impelled many of the Israelites towards superstition even when there were teachers among them of a nobler faith. But what has been said falls into line with the conclusions which, on more general grounds, appear probable, and gives reason for considering that the spiritual idea of God, which is so clearly apprehended and so vigorously asserted by the prophets, was evolved more slowly and matured at a later date than might from the book of Genesis be supposed.

But though the religion of the patriarchal period was probably of a somewhat ruder nature than is implied in the narrative which describes it, it was, nevertheless, the seed-bed of all that followed. That in the time of Moses both the exclusive claims of Jehovah, and the moral requirements of His service were recognised, is apparent from the Ten Commandments (*cf.* also Exod. xxxiii. 16, JE). And that Moses was not the first to introduce the worship of Jehovah, but professed to come in the name of their father's God, is both stated in Exod. iii. 13, and probable in itself. There must have been in the existing belief and practice of the nation in his time a germ of pure religion which admitted of being cultivated and developed by the legislation he introduced. And it is not at all unlikely that the religious sense of the people had suffered during their bondage in Egypt (*cf.* Josh. xxiv. 14), and that the belief of their ancestors respecting the nature of God, and His

dealings with those who faithfully served Him, had been more elevated than their own. And if it was the faith of Abraham, Isaac, and Jacob which formed the basis upon which Moses worked, it was the same faith which his successors believed themselves to be defending. It was as the mouthpiece of the God "who redeemed Abraham" that Isaiah spoke (xxix. 22). It was "the mercy promised to Abraham" which Micah was confident that God would perform (vii. 20). There is descent and derivation in the field of ideas as well as in that of physical life; and it can scarcely be doubted that Abraham, however simple in some respects his religious notions may have been, was nevertheless the spiritual father of all the great Hebrew prophets.

Two questions suggest themselves in connection with the foregoing:—

1. Was the belief entertained by Israel about its special relation to God well grounded?

2. In what sense are the communications stated to have taken place between God and man to be understood?

1. It is obvious that the fact of the Israelites holding such a belief is not of itself sufficient justification; for many of the surrounding peoples, it is clear, claimed to have relations with some particular deity or deities similar to those which existed between Israel and Jehovah. The Moabites, for instance, paid adoration to Chemosh, the Amorites to Molech or Milcom, the Zidonians to Ashtoreth (1 Kings xi. 5, 7; Judges xi. 23–24). Nor was such a belief peculiar to Semitic peoples. In Asia Minor, in Greece, in Italy, and elsewhere, different states and cities imagined themselves to be the peculiar care of certain gods. Viewed thus from the outside, the Israelites are seen to share this particular conviction with several other nations of the ancient world. Nor, indeed, does a complete cleavage between one nation and another as objects of divine

favour or disfavour seem consonant with God's relation to humanity as a whole. If, nevertheless, a distinction *can* be drawn between the belief of the Hebrews and the similar notions of other races, it must be based on the ethical character of their religious ideas, and the place they have occupied in the intellectual and spiritual progress of the world. And regarded thus, the Jews will be found to have influenced mankind as no race beside them has done. In the region of faith and morals they have shown that pre-eminence which, in art and science and philosophy, has been displayed by others.

This superiority will appear when a comparison is made between the religious views of the Hebrews and those of their neighbours. The conception which was entertained by the kindred peoples of Moab and Ammon of their gods was very different from that which the Jewish prophets had of Israel's God. There was not the same sense of unapproachable supremacy attaching to such deities as entered into the prophets' idea of Jehovah. To the masculine Baal there corresponded a feminine Ashtoreth, so that the prevailing religion was at least ditheistic, if not polytheistic. Images and idolatrous emblems were erected in consecrated spots, particularly on the tops of hills and under the shade of forest trees. And these sensuous notions were accompanied by sensual and savage forms of worship. The rites of Ashtoreth were licentious and impure, and in honour of her women bound themselves by vows to surrender their chastity (*cf.* Hosea iv. 14; Deut. xxiii. 17). To Molech human sacrifices were sometimes made (*cf.* Lev. xviii. 21, xx. 2), and it was probably to that deity that the king of Moab, when pressed by his enemies, offered up his first-born son (2 Kings iii. 26–27). Cuttings and mutilations, again, are named as features of the worship of Baal in 1 Kings xviii. 28. On the other hand, the prophets repre-

sented the nature of Jehovah as spiritual (Isa. xxxi. 3), and material representations of Him were to be abhorred. His character was righteous, merciful, and holy (Amos iv. 2; Hos. ii. 19; Isa. vi. 3), and as such He enjoined the duties of justice, compassion, and purity upon His people (Amos v. 14, 15; Hosea xii. 6; Micah vi. 8). The holding of festivals and the offering of sacrifice, if accompanied by moral wrong-doing, was an abomination that could not be tolerated (Hosea vi. 6; Isa. i. 11–17). Thus the contrast between the religion of Israel, as interpreted by the prophets in the time of the monarchy, and that of their neighbours was a most conspicuous one, the former being as elevated and pure as the latter was rude and coarse (*cf.* Deut. iv. 8). And even by the side of the intellectual races of Greece and Italy, the pre-eminence of the Jews in the sphere of religion is still marked. The exceptional endowment alike of certain individuals and certain peoples is a fact too obvious to be disputed. A survey of history shows that a few nations stand out above the rest as pioneers of progress, and Athens and Rome have confessedly been the foremost in enlarging the world's knowledge of nature and in developing art and literature. Nor can any distinction, it may be granted, be drawn between the origin of the special aptitudes involved (*cf.* Gen. xli. 38; Exod. xxxi. 3, 6; James i. 17). But neither of the two nations mentioned, in spite of these great gifts, moulded the world's religious thought as did the Jews. The modern world uses no literature as it does the Hebrew Scriptures. This striking superiority, in virtue of which these writings are still the vehicle of moral and religious instruction among the most civilised peoples, is, on any theory of the universe in which Divine providence finds a place, sufficient justification for holding that the Jews have been special instruments in the hands of God for enlightening and purifying

mankind; and so far as religion and conduct are of more vital concern than intellectual and artistic culture, the Jewish nation, as judged by their most representative men, may be regarded as filling a unique place in history, and discharging a unique function in God's scheme of purposes.

Finally, a peculiar eminence is given to the Jewish race and the Jewish religion by the position in regard to them occupied by our Lord. Christ was, after the flesh, a Jew; those whom He chose to declare His name and His work to the world were Jews likewise; it was to the Jewish Scriptures that He appealed for witness to His claims. Upon the national religion of Israel was built the universal religion which He proclaimed, and it was upon the Jewish law that He fitted His more perfect teaching. Though His allusions to the historical books are few (to Genesis only in Matt. x. 15 (=Luke x. 12), xi. 23 (=Luke xvii. 28–32), xxii. 32 (=Mark xii. 26=Luke xx. 37), John viii. 56), yet the general tenor of His utterances implies that Jewish history stood in a peculiar relation to His own advent. To those, therefore, who accept the doctrine of the Incarnation, the testimony of Christ to the Jewish patriarchs and prophets is a conclusive confirmation of the belief that the Jews were, in a pre-eminent degree, the elect people of God.

2. With regard to the way in which Biblical expressions relating to the intercourse between God and man are to be understood, the sense to be given to the passages in Genesis will be covered by the interpretation put upon similar statements in more recent books. The earliest first-hand evidence bearing upon the subject is found in the declarations of the prophets of the eighth century. The most impressive feature in their writings is the constant ascription of their utterances to God Himself, the usual

preface to their addresses being "Thus saith Jehovah."[1] But that similar language was used by the surrounding nations of *their* national gods is clear from the evidence of the Moabite Stone, where King Mesha declares: "Chemosh said to me, 'Go, take Nebo' . . . and I took it. And the king of Israel fortified Jahaz . . . and Chemosh drove him out before me." In some instances the announcements stated to have been made to the prophets are accompanied by dreams, visions, and angelic appearances (Amos vii. 7; Isa. vi.). That there was a certain subjective element in some of their visions seems evident from the fact that the imagery, in many instances, shows traces of the actual circumstances and surroundings of those who witnessed them.[2] That the communications which they professed to receive were likewise to some extent an externalising of their own inward sense of the truth and importance of what they believed may reasonably be suspected. But whatever was the process whereby the prophets became possessed of the convictions to which they gave expression, the convictions themselves may justly be held to be of divine origin, if such an origin can be claimed for anything. The best warrant for the prophets' language about their teaching is the character of that teaching. Their persuasion that the Spirit of Jehovah inspired them, and that they were commissioned by God to declare His will, can, in the light of moral and historic facts, scarcely be considered erroneous. Their words bear witness to them, and justify the authoritative tone in which they spoke.

In Genesis, as in the later and better attested records,

[1] Other expressions conveying the same belief that what they said was not their own are found in Jer. xv. 16; Num. xxiii. 5; Zech. vii. 12; Isa. viii. 11.

[2] *E.g.*, Amos, who was "a herdsman and dresser of sycamore trees" (see viii. 1, 2,; and *cf.* ii. 13, iii. 4); and Ezekiel, who was one of the captives in Babylonia (see chap. i.; and *cf.* note on Gen. iii. 24).

mention is made of dreams and angels as being among the means whereby divine communications were conveyed to the patriarchs and others.[1] In one instance a mysterious flame accompanied the intercourse between God and man (xv. 17). But in many cases nothing is stated except the fact of such converse, and its tenor. On some occasions the communication related to some temporary emergency (xviii. 23 foll., xx. 3 foll.) or imparted some special direction (xxxv. 1). But in the majority of instances, what the divine word conveyed was the assurance of an extensive posterity, of its happy destiny, and of its ultimate occupation of the land of Canaan. The historical evidence for the details of the patriarchal age being what it is, it seems scarcely necessary to discuss the precise facts that underlie the description of the writers. But in general, if, in harmony with what has already been suggested, external communications, for the most part, be explained as internal convictions, the divine promises related to have been given to Abraham, Isaac, and Jacob will represent the patriarchs' faith in the God whose true nature they apprehended better than their contemporaries. But such fuller knowledge would, of itself, carry their thoughts beyond themselves. They would be dimly sensible that God, in the long-run, cannot be arbitrary; that privilege carries with it a mission, and that they and their race, in some unforeseen way, would be a blessing to the world at large. In this sense it is possible to understand our Lord's words, "Abraham rejoiced to see My day; he saw it and was glad" (John viii. 56). Some of the circumstances recorded in connection with the divine promises made to the patriarchs (*e.g.*, the substitution of a ram when Abraham was about to sacrifice his son to his God), may really have marked a critical moment in

[1] See xv. 1, xxvi. 24, xvi. 7 (*cf.* ver. 13), xxii. 11, &c. In chap. xxv. 22 it seems to be implied that Rebekah consulted an oracle.

religious and spiritual development. And even if in such matters complete reliance upon the narrative seems scarcely possible, this qualification does not materially detract from the instructiveness of the history. If the patriarchs were real personages, and if their faith was, in the main, what it is represented as being, the truth of particular incidents is comparatively unimportant.

What is regarded as constituting the inspiration of Genesis and the other historical books of the Bible will have been gathered from the observations already made, and little need be added here. The historians of Israel adopted, it is plain, the methods of writing history current in their country and time. They used, as has been seen, such materials as lay at their disposal, and were doubtless liable to misinterpret their meaning or misjudge their value. And just as they followed the literary usages, so they shared many of the views of their countrymen. Their knowledge, as estimated by the standard of modern times, was defective, and their ideas, in many ways, crude and imperfect. Hence it is, for instance, that myths relating to the early history of mankind find a place in their writings. The grosser features in such primitive fancies disappeared, as has been shown, in the purer atmosphere of Hebrew thought, but the fancies themselves lingered, as offering some account of an age of which no records survived. Again, in their reconstruction of the patriarchal age, they seem to have exercised their historical imagination beyond the limits which modern writers would consider legitimate. What, in spite of such shortcomings, gives to the Biblical writings a claim to be called inspired is the exceptional standpoint from which they regard the events they record, and the peculiar insight they display into their significance. The view of the past taken by the writers is dominated by their

religious belief; and in the fortunes of their race they trace the guidance of God's hand and the fulfilment of His will. Their interpretation of human history in general and Jewish history in particular must be judged in the light of the subsequent issues, and the truth that is seen to underlie their construction of the facts will be the measure of their inspiration.

TEXT

TEXT

Sections placed side by side are duplicate accounts of the same subject.

The words in **leaded type** are characteristic of P, with the exception of **God**, which is common to both P and E.

The words in *italics* are characteristic of JE together, with the exception of *Jehovah*, which is peculiar to J.

P

1 IN the beginning **God created**
2 the heaven and the earth. And
the earth was without form, and
void; and darkness was upon
the face of the deep. And the
spirit of **God** brooded upon the
3 face of the waters. And **God**
said, Let there be light: and
4 there was light. And **God** saw
the light, that it was good; and
God divided the light from the
5 darkness. And **God** called the
light Day, and the darkness he
called Night. And there was
evening and there was morning,
6 one day. And **God** said, Let
there be a firmament in the
midst of the waters, and let it
divide the waters from the
7 waters. And **God** made the
firmament, and divided the
waters which were under the
firmament from the waters
which were above the firma-
8 ment: and it was so. And **God**
called the firmament Heaven.
And there was evening and
there was morning, a second day.

J

2 4*b* IN the day that *Jehovah*
God made earth and heaven,
5 no *plant of the field* was yet in
the earth, and no *herb of the field*
had yet grown: for *Jehovah* **God**
had not caused it to rain upon
the earth, and there was not
6 a man to till the *ground*. But
there used to go up a mist from
the earth, and watered the whole
7 face of the *ground*. And *Jehovah*
God *formed* man of the dust of
the *ground*, and breathed into
his nostrils the breath of life;
and man became a **living**
8 **creature**. And *Jehovah* **God**
planted a garden eastward in
Eden; and there he put the
9 man whom he had *formed*. And
out of the *ground* made *Jehovah*
God to grow every tree that is
pleasant to the sight, and good
for eating; the tree of life also
in the midst of the garden,
and the tree of knowledge of
10 good and evil. And a river went
out of Eden to water the garden;
and from thence it was parted,

i. 1–ii. 4*a* and ii. 4*b*–25 contain two accounts of the Creation, which differ in (i.) style and phraseology, (ii.) contents, (iii.) the names of the Creator, the first using *God* (*Elohim*), the second *Jehovah God* (*Jehovah Elohim*). The former may be assigned to P, the latter to J. The combination *Jehovah God* is perhaps due to the compiler, to show the equivalence of the two names.

P

9 And **God** said, Let the waters
under the heaven be gathered
together unto one place, and let
the dry land appear: and it was
10 so. And **God** called the dry
land Earth; and the gathering
together of the waters called he
Seas: and **God** saw that it was
11 good. And **God** said, Let the
earth put forth vegetation, herb
yielding seed, and fruit tree
yielding fruit **after its kind**,
whose seed is **in it**, upon the
12 earth: and it was so. And the
earth brought forth vegetation,
herb yielding seed **after its
kind**, and tree yielding fruit,
whose seed is **in it**, **after its
kind**: and **God** saw that it was
13 good. And there was evening
and there was morning, a third
14 day. And **God** said, Let there
be lights in the firmament of the
heaven to divide the day from
the night; and let them be for
signs, and for seasons, and for
15 days, and years. And let them
be for lights in the firmament
of the heaven to give light upon
16 the earth: and it was so. And
God made the two great lights;
(the greater light to rule the
day, and the lesser light to rule
17 the night), and stars also. And
God set them in the firmament
of the heaven to give light upon
18 the earth, and to rule over the
day and over the night, and to
divide the light from the dark-
ness: and **God** saw that it was
19 good. And there was evening
and there was morning, a fourth
20 day. And **God** said, Let the
waters **swarm with swarms of
living creatures**, and let fowl
fly above the earth in the open
21 firmament of heaven. And **God
created** the great monsters,
and every **living creature** that

J

11 and became four heads. The
name of the first is Pishon:
that is it which compasseth the
whole land of Havilah, where
12 there is gold; and the gold of
that land is good: there is
bdellium and the onyx stone.
13 And the name of the second
river is Gihon: the same is it
that compasseth the whole land
14 of Cush. And the name of the
third river is Hiddekel: that
is it which goeth toward the
east of Assyria. And the fourth
15 river is Euphrates. And *Jehovah*
God took the man, and put him
into the garden of Eden to
16 dress it and to keep it. And
Jehovah **God** commanded the
man, saying, Of every tree of
the garden thou mayst freely
17 eat: but of the tree of the
knowledge of good and evil,
thou shalt not eat of it: for
in the day that thou eatest
thereof thou shalt surely die.
18 And *Jehovah* **God** said, It is not
good that the man should be
alone; I will make him a help
19 meet for him. And out of the
ground Jehovah **God** *formed* every
beast of the field, and every fowl
of the air; and brought them
unto the man to see what he
would call them: and what-
soever the man called the **living
creature**, that was the name
20 thereof. And the man gave
names to all cattle, and to the
fowl of the air, and to every *beast
of the field;* but for Adam there
was not found a help meet for
21 him. And *Jehovah* **God** caused
a deep sleep to fall upon the man,
and he slept: and he took one of
his ribs, and closed up the flesh
22 instead thereof; and of the rib,
which *Jehovah* **God** had taken
from the man, he constructed

P

creepeth, wherewith the waters swarmed, after their kinds, and every winged fowl after its kind: and God saw that it was
22 good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in
23 the earth. And there was evening and there was morning, a
24 fifth day. And God said, Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind: and
25 it was so. And God made the beast of the earth after its kind, and cattle after their kind, and every creeping thing of the *ground* after its kind: and God saw that it was good.
26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that
27 creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and
28 female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every beast that
29 creepeth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall
30 be for food. And to every

J

a woman, and brought her unto
23 the man. And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she
24 was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall
25 be one flesh. And they were both naked, the man and his wife, and were not ashamed.

P

beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, which is a **living creature**, I have given every green herb **for food**: and it
31 was so. And **God** saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

2 Thus the heavens and the earth were finished, and all the
2 host of them. And on the seventh day **God** ended his work which he had made; and he rested on the seventh day from all his work which he had made.
3 And **God** blessed the seventh day, and sanctified it: because in it he rested from all his work which **God created** and
4 made. **These are the generations** of the heavens and of the earth when they **were created**.

J

3 Now the serpent was more subtle than any *beast of the field* which *Jehovah* **God** had made. And he said unto the woman, Yea, hath **God** said, Ye shall not eat of any tree of the garden?
2 And the woman said unto the serpent, We may eat of the fruit
3 of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, **God** hath said, Ye shall not eat of it, neither shall ye touch it, lest ye
4 die. And the serpent said unto the woman, Ye shall not surely
5 die: for **God** doth know that in the day ye eat thereof, then your eyes shall be opened, and

iii. 1–24 is marked by the phraseology of ii. 4*a*–25, and by the use of *Jehovah God*; and therefore belongs to J. The occurrence of *God* alone in vers. 1, 3, 5 (in the converse between Eve and the Serpent) scarcely warrants the assumption that a second document has been employed.

P J

ye shall be as **God**, knowing
6 good and evil. And when the
woman saw that the tree was
good for eating, and that it was
pleasant to the eyes, and a tree
to be desired to make one wise,
she took of the fruit thereof, and
did eat, and gave also unto her
husband with her; and he did
7 eat. And the eyes of them both
were opened, and they knew that
they were naked; and they sewed
fig leaves together, and made
8 themselves aprons. And they
heard the sound of *Jehovah* **God**
walking in the garden in the cool
of the day: and the man and
his wife hid themselves from the
presence of *Jehovah* **God** amongst
9 the trees of the garden. And
Jehovah **God** called unto the man,
and said unto him, Where art
10 thou? And he said, I heard the
sound of thee in the garden, and
I was afraid, because I was naked;
11 and I hid myself. And he said,
Who told thee that thou wast
naked? Hast thou eaten of the
tree, whereof I commanded thee
that thou shouldest not eat?
12 And the man said, The woman
whom thou gavest to be with me,
she gave me of the tree, and I
13 did eat. And *Jehovah* **God** said
unto the woman, What is this
that thou hast done? And the
woman said, The serpent be-
14 guiled me, and I did eat. And
Jehovah **God** said unto the ser-
pent, Because thou hast done
this, thou art cursed among all
cattle, and among every *beast of
the field;* upon thy belly shalt
thou go, and dust shalt thou eat
15 all the days of thy life: and I
will put enmity between thee
and the woman, and between thy
seed and her seed; it shall bruise
thy head, and thou shalt bruise

P

J

16 his heel. Unto the woman he said,
I will greatly multiply thy pain
and thy conception; in sorrow
thou shalt bring forth children;
and thy desire shall be to thy
husband, and he shall rule over
17 thee. And unto Adam he said,
Because thou hast hearkened
unto the voice of thy wife, and
hast eaten of the tree, of which
I commanded thee, saying, Thou
shalt not eat of it: cursed is the
ground for thy sake; in pain
shalt thou eat of it all the days
18 of thy life; thorns also and
thistles shall it bring forth to
thee; and thou shalt eat the *herb*
19 *of the field;* in the sweat of thy
face shalt thou eat bread, till
thou return unto the *ground;*
for out of it wast thou taken:
for dust thou art, and unto dust
20 shalt thou return. And the man
called his wife's name Eve; be-
cause she was the mother of all
21 living. And for Adam and for his
wife did *Jehovah* **God** make gar-
ments of skins, and clothed them.
22 And *Jehovah* **God** said, Behold,
the man is become as one of us,
to know good and evil: and now,
lest he put forth his hand, and
take also of the tree of life, and
23 eat, and live for ever: there-
fore *Jehovah* **God** sent him forth
from the garden of Eden, to till
the *ground* from whence he was
24 taken. So he drove out the
man; and he placed at the east
of the garden of Eden the
Cherubim, and a flaming sword
which turned about, to keep the
way of the tree of life.

5 **This is the book of the gene-**
rations of Adam. In the day

4 And the man knew Eve his
wife; and she *conceived and bare*

v. 1–28, 30–32, and iv. 1–26, 29 are shown to be parallel by the similarity of the names, the latter section containing two genealogies (see note). The

P

that **God created** man, in the **likeness** of **God** made he him:
2 **male and female created he** them; and blessed them, and called their name Adam, in the day when they **were created.**
3 And Adam lived a hundred and thirty years, and **begat** a son **in his own likeness, after his image;**
4 and called his name Seth: and the days of Adam after he **begat** Seth were eight hundred years: and he **begat** sons
5 and daughters: and all the days that Adam lived were nine hundred and thirty years: and
6 he died. And Seth lived a hundred and five years, and
7 **begat** Enosh: and Seth lived after he **begat** Enosh eight hundred and seven years, and **begat**
8 sons and daughters: and all the days of Seth were nine hundred and twelve years: and he died.
9 And Enosh lived ninety years,
10 and **begat** Kenan: and Enosh lived after he **begat** Kenan eight hundred and fifteen years, and
11 **begat** sons and daughters: and all the days of Enosh were nine hundred and five years: and he
12 died. And Kenan lived seventy years, and **begat** Mahalalel:
13 and Kenan lived after he **begat** Mahalalel eight hundred and forty years, and **begat** sons and
14 daughters: and all the days of Kenan were nine hundred and
15 ten years: and he died. And Mahalalel lived sixty and five
16 years, and **begat** Jared: and Mahalalel lived after he **begat** Jared eight hundred and thirty years, and **begat** sons and
17 daughters: and all the days of

J

Kain, and said, I have gotten a man with the help of *Jehovah.*
2 And again she bare his brother Abel. And Abel was a keeper of sheep, but Kain was a tiller
3 of the *ground.* And in process of time it came to pass, that Kain brought of the fruit of the *ground* an offering unto *Jehovah.*
4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And *Jehovah* had respect unto Abel and to his
5 offering: but unto Kain and to his offering he had not respect. And Kain was very angry, and
6 his countenance fell. And *Jehovah* said unto Kain, Why art thou angry? and why is thy
7 countenance fallen? If thou doest well, shall it not be lifted up? and if thou doest not well, sin coucheth at the door. And unto thee shall be its desire, but
8 thou shouldst rule over it. And Kain said to Abel his brother . . .: and it came to pass, when they were in the field, that Kain rose up against Abel his brother,
9 and slew him. And *Jehovah* said unto Kain, Where is Abel thy brother? And he said, I know not: am I my brother's keeper?
10 And he said, What hast thou done? Hark! thy brother's blood crieth unto me from the
11 *ground.* And now art thou cursed away from the *ground,* which hath opened its mouth to receive thy brother's blood from thy
12 hand; when thou tillest the *ground,* it shall not henceforth yield unto thee its strength; a fugitive and a wanderer shalt
13 thou be in the earth. And Kain

two accounts are severally marked by the characteristic phraseology of P and J, the name *Jehovah* appearing in the latter without the addition of *God.* There is an exceptional occurrence of *God* in ver. 25.

P

Mahalalel were eight hundred ninety and five years: and he
18 died. And Jared lived a hundred sixty and two years, and
19 he **begat** Enoch: and Jared lived after he **begat** Enoch eight hundred years, and **begat** sons
20 and daughters: and all the days of Jared were nine hundred sixty and two years: and he
21 died. And Enoch lived sixty and five years, and **begat** Methu-
22 selah: and Enoch walked with **God** after he **begat** Methuselah three hundred years, and **begat**
23 sons and daughters: and all the days of Enoch were three hundred sixty and five years:
24 and Enoch walked with **God**: and he was not; for **God** took
25 him. And Methuselah lived a hundred eighty and seven years,
26 and **begat** Lamech: and Methuselah lived after he **begat** Lamech seven hundred eighty and two years, and **begat** sons and
27 daughters: and all the days of Methuselah were nine hundred sixty and nine years: and he
28 died. And Lamech lived a hundred eighty and two years, and **begat** a son.

J

said unto *Jehovah*, My punishment is greater than I can bear.
14 Behold, thou hast driven me out this day from the face of the *ground;* and from thy face shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it shall come to pass, that whosoever findeth me shall slay me.
15 And *Jehovah* said unto him, Therefore whosoever slayeth Kain, vengeance shall be taken on him sevenfold. And *Jehovah* set a mark upon Kain, lest whoso
16 found him should kill him. And Kain went out from the presence of *Jehovah*, and dwelt in the land of Nod, on the east of Eden.
17 And Kain knew his wife; and she *conceived, and bare* Enoch: and he builded a city, and called the name of the city, after the
18 name of his son, Enoch. And unto Enoch was born Irad: and Irad *engendered* Mehujael: and Mehujael *engendered* Methushael: and Methushael *engendered* La-
19 mech. And Lamech took unto him two wives: the name of the one was Adah, and the name
20 of the other Zillah. And Adah bare Jabal: he was the father of such as dwell in tents, and have
21 cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and
22 pipe. And Zillah, she also bare Tubalkain, a forger of every instrument in brass and iron: and the sister of Tubalkain was
23 Naamah. And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man for my wound, and a young man for my hurt.
24 If Kain shall be avenged sevenfold, truly Lamech seventy and
25 sevenfold. And Adam knew his

P

J

wife again; and she bare a son, and called his name Seth: for **God**, said she, hath appointed me another seed instead of Abel,
26 whom Kain slew. And to Seth, to him also there was born a son; and he called his name Enosh: then began men *to call upon the name of Jehovah.*

. . . . . .

5 29 And he called his name Noah, saying, This same shall comfort us concerning our work and the pain of our hands, because of the *ground* which *Jehovah* hath cursed.

5 30 And Lamech lived after he **begat** Noah five hundred ninety and five years, and **begat** sons
31 and daughters: and all the days of Lamech were seven hundred seventy and seven years: and he
32 died. And Noah was five hundred years old: and Noah **begat** Shem, Ham, and Japheth.

6 AND it came to pass, when men began to multiply on the face of the *ground*, and daughters
2 were born unto them, that the sons of **God** saw the daughters of men that they were fair; and they took them

vi.–ix. contain two accounts of the Deluge story, as appears from (i.) inconsistencies of detail (especially in connection with the number of animals to be taken into the Ark, and the duration of the Flood); (ii.) differences of expression. The points of resemblance between the two accounts and the preceding narratives of P and J are indicated in the text or in the notes below; but the characteristics of the one have, in places, entered into the other, probably in the process of editing. Thus *created, creeping things, male and female*, are elsewhere peculiar to P; but they also occur in J in vi. 7 (repeated in vii. 8 23), and vii. 3 (repeated in vii. 9) respectively. In vii. 7–9, which is a duplicate of vii. 13–16, not only is part of the phraseology that of P (including the use of *God* in place of *Jehovah*), but the statement respecting the clean and unclean animals is inconsistent with what is said by J in vii. 2. In vii. 22, P's phrase *the spirit of life* (vi. 17, vii. 15) is united with the expression *breath of life* used by J in ii. 7.

P

J

wives of all that they chose.
3 And *Jehovah* said, My spirit
shall not always rule in man,
because he also is flesh: so his
days shall be a hundred and
4 twenty years. The Nephilim
were in the earth in those
days; and also afterwards when
the sons of **God** came in unto
the daughters of men, and they
bare children to them, the same
were the mighty men which
were of old, the men of renown.

6 9 **These are the generations** of
Noah: Noah was a righteous man
and perfect in his generation,
and Noah walked with **God**.
10 And Noah **begat** three sons,
11 Shem, Ham, and Japheth. And
the earth was corrupt before
God, and the earth was filled
12 with violence. And **God** saw
the earth, and, behold, it
was corrupt; for **all flesh** had
corrupted its way upon the
13 earth. And **God** said unto
Noah, The end of **all flesh** is
come before me; for the earth
is filled with violence through
them; and, behold, I **will**
destroy them with the earth.
14 Make thee an ark of gopher
wood; rooms shalt thou make
in the ark, and shalt pitch it
within and without with pitch.
15 And this is how thou shalt
make it. The length of the
ark shall be three hundred
cubits, the breadth of it fifty
cubits, and the height of it
16 thirty cubits. A light shalt
thou make to the ark, and to
the measure of a cubit shalt
thou finish it above; and the
door of the ark shalt thou set
in the side thereof; with lower,
second, and third stories shalt
17 thou make it. And, behold, I,

5 And *Jehovah* saw that the
wickedness of man was great
in the earth, and that every
imagination of the thoughts of
his heart was only evil con-
6 tinually. And it repented
Jehovah that he had made man
on the earth, and it pained
7 him at his heart. And *Jehovah*
said, I will *blot out* man whom
I have **created** from the face
of the *ground;* both man and
cattle and **creeping thing**, and
the fowls of the air; for it
repenteth me that I have made
8 them. But Noah *found grace*
in the eyes of *Jehovah*.

P

even I, do bring a flood of waters upon the earth, **to destroy all flesh**, wherein is the spirit of life, from under heaven; and every thing that is in the earth shall **expire**.
18 But with thee **will I establish my covenant**; and thou shalt come into the ark, thou, and thy sons, and thy wife, and
19 thy sons' wives with thee. And of every living thing of **all flesh**, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be **male and female**.
20 Of fowls after their kind, and of cattle **after their kind**, of every **creeping thing** of the *ground* **after its kind**, two of every sort shall come unto thee,
21 to keep them alive. And take thou unto thee of all meat that is eaten, and thou shalt gather it to thee; and it shall be **for food**, for thee, and for
22 them. Thus did Noah; according to all that **God** commanded him, so did he.

7 6 And Noah was six hundred years old when the flood of waters was upon the earth.
11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.
13 **In the selfsame day** entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the
14 ark; they, and every beast **after its kind**, and all the cattle **after their kind**, and every **creeping thing that creepeth** upon

J

7 And *Jehovah* said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this gene-
2 ration. Of all clean cattle thou shalt take to thee by sevens, *each with its mate:* and of beasts that are not clean by two, *each*
3 *with its mate.* Of the fowl of the air also by sevens, **male and female**; to keep seed alive upon the face of all the earth.
4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every *existing thing* that I have made will I *blot out* from
5 off the face of the *ground.* And Noah did according unto all that *Jehovah* commanded him.

7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because
8 of the waters of the flood. Of clean cattle and of cattle that are not clean, and of fowls, and of every **creeping thing** of
9 the *ground*, there went in two and two unto Noah into the ark,

P	J
the earth **after its kind**, and every fowl **after its kind, every**	**male and female**, as **God** had
15 **bird of every sort.** And they went in unto Noah into the ark,	10 commanded Noah. And it came to pass after the seven days, that the waters of the flood were upon the earth.
two and two of **all flesh**, wherein	12 And the rain was upon the earth forty days and forty nights.
16 is the spirit of life. And they that went in, went in **male and female** of **all flesh**, as **God** had commanded him.	. . . . .
18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon	17 And *Jehovah* shut him in. And the flood was forty days upon the earth; and the waters in-
19 the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high mountains, that were under the whole heaven, were covered.	creased, and bare up the ark, and it was lifted up above the earth.
20 Fifteen cubits upward did the waters prevail; and the moun-	
21 tains were covered. And **all flesh expired** that **creepeth** upon the earth, both of fowl, and of cattle, and of beast, and of every **swarming thing** that **swarmeth** upon the earth, and every man.	22 All in whose nostrils was the breath of the spirit of life, of all that was in the dry land, died.
	23 And he *blotted out* every *existing thing* which was upon the face of the *ground*, both man, and cattle, and the **creeping things**, and the fowl of the heaven; and they were *blotted out* from the earth: and Noah only remained, and they that were with him in the ark.
24 And the waters prevailed upon the earth a hundred and fifty days.	
8 And **God** remembered Noah, and every beast, and all the cattle that were with him in the ark; and **God** made a wind to pass over the earth, and the waters	
2 assuaged; the fountains also	. . . . .
3*b* of the deep and the windows of heaven were stopped. And	8 2*b* and the rain from heaven
after the end of a hundred and fifty days the waters de-	3 was restrained; and the waters returned from off the earth continually.

viii. 1, 2*a*, 3*b*–5 are all marked by the characteristic language and chronological precision of P.

viii. 2*b* 3*a* is assigned to J, partly because it is a duplicate of viii. 1–2*a*, and partly owing to its correspondence in phraseology with vii. 12.

P

4 creased. And the ark rested in
the seventh month, on the seven-
teenth day of the month, upon
5 the mountains of Ararat. And
the waters decreased continually
until the tenth month: in the
tenth month, on the first day of
the month, were the tops of the
mountains seen.

J

6 And it came to pass at the end
of forty days, that Noah opened
the lattice of the ark which he
7 had made: and he sent forth
the raven, which went forth to
and fro, until the waters were
dried up from off the earth.
8 Also he sent forth the dove from
him, to see if the waters were
abated from off the face of the
9 *ground;* but the dove found no
rest for the sole of her foot, and
she returned unto him into the
ark, for the waters were on the
face of the whole earth: then
he put forth his hand, and took
her, and pulled her in unto him
10 into the ark. And he stayed
yet other seven days; and again
he sent forth the dove out of the
11 ark; and the dove came in to
him in the evening; and, lo, in
her mouth was an olive leaf
plucked off: so Noah knew that
the waters were abated from
12 off the earth. And he stayed
yet other seven days; and sent
forth the dove; which returned
not again unto him any more.

13 And it came to pass in the six
hundredth and first year, in the
first month, the first day of the
month, the waters were dried
14 up from off the earth: and in
the second month, on the seven
and twentieth day of the month,

13*b* And Noah removed the cover-
ing of the ark, and looked, and,
behold, the face of the *ground*
was dry.

viii. 13*a*, 14–19 have the features of P.

viii. 6–12 is assigned to J, since viii. 6 is obviously connected with vii. 17; and 13*b* naturally goes with vers. 6–12.

P

15 was the earth dried. And **God**
16 spake unto Noah, saying, Go
forth of the ark, thou, and thy
wife, and thy sons, and thy sons'
17 wives with thee. Bring forth
with thee every beast that is
with thee, **of all flesh,** both of
fowl, and of cattle, and of every
creeping thing that creepeth
upon the earth; that they may
swarm in the earth, and **be fruit-**
ful, and multiply upon the earth.
18 And Noah went forth, and his
sons, and his wife, and his sons'
19 wives with him: every beast,
every **creeping thing,** and every
fowl, and whatsoever **creepeth**
upon the earth, **after their**
families, went forth out of the ark.

J

20 And Noah builded an altar unto *Jehovah;* and took of every
clean beast, and of every clean
fowl, and offered burnt offerings
21 on the altar. And *Jehovah*
smelled a sweet savour; and
Jehovah said in his heart, I will
not again curse the *ground* any
more for man's sake; for *the*
imagination of man's heart is
evil from his youth; neither
will I again smite any more
every thing living, as I have
22 done. While the earth remaineth, seed-time and harvest,
and cold and heat, and summer
and winter, and day and night
shall not cease.

9 And **God** blessed Noah and
his sons, and said unto them, **Be**
fruitful, and multiply, and re-
2 plenish the earth. And the fear
of you and the dread of you shall
be upon every **beast of the earth,**
and upon every fowl of the air,
with all wherewith the ground

viii. 20–22 has the divine name characteristic of J, and, in addition, ver. 21 refers back to vi. 5.

ix. 1–17 is marked off as belonging to P by the usual expressions.

P

creepeth, and all the fishes of the sea; into your hand are they
3 delivered. Every creeping thing that liveth shall be for food for you; even as the green herb
4 have I given you all. But flesh with the life thereof, even the blood thereof, shall ye not eat.
5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I re-
6 quire the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.
7 And you, be ye fruitful, and multiply; swarm in the earth,
8 and multiply therein. And God
9 spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed
10 after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; whatsoever goeth out of the ark, even every beast of the earth.
11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to
12 destroy the earth. And God said, This is the sign of the covenant which I make between me and you and every living creature that is with you, for
13 perpetual generations: I do set my bow in the cloud, and it shall be for a sign of a covenant
14 between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in
15 the cloud: and I will remember my covenant, which is between

J

P

me and you and every **living creature** of **all flesh**; and the waters shall no more become a
16 flood to **destroy all flesh**. And the bow shall be in the cloud; and I will look upon it, that I may remember **the everlasting covenant** between **God** and every **living creature** of **all flesh** that
17 is upon the earth. And **God** said unto Noah, This is the sign of **the covenant which I have established** between me and **all flesh** that is upon the earth.

J

9 18 And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.
19 These were the three sons of Noah: and of them was the
20 whole earth overspread. And Noah, the husbandman, began
21 and planted a vineyard: and he drank of the wine, and was drunken; and he was uncovered
22 within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his
23 two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.
24 And Noah awoke from his wine, and knew what his younger son
25 had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be un-
26 to his brethren. And he said, Blessed be *Jehovah*, the God of

ix. 18–27 resembles, in its tone, previous sections of J (*e.g.*, those which record the Fall, and the murder of Abel). The characteristic *Jehovah* occurs in ver. 26, but *God* in ver. 27 (*cf.* iii. 1, 3, 5). 18*b* is perhaps due to the editor (*cf.* note *ad loc.*).

P

28 And Noah lived after the flood three hundred and fifty years.
29 And all the days of Noah were nine hundred and fifty years: and he died.

10 Now **these are the generations of** the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the
2 flood. The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and
3 Meshech, and Tiras. And the sons of Gomer; Ashkenaz, and
4 Riphath, and Togarmah. And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.
5 By these were the isles of the nations divided in their lands; every one **after his tongue, after their families, in their nations.**
6 And the sons of Ham; Cush, and Mizraim, and Phut, and
7 Canaan. And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba,
20 and Dedan. These are the sons of Ham, **after their families, after their tongues, in their lands, and in their nations.**

J

Shem; and let Canaan be his
27 servant. **God** enlarge Japheth, and let him dwell in the tents of Shem; and let Canaan be his servant.

. . . . . .

10 8 AND Cush *engendered* Nimrod:
he began to be a mighty one in
9 the earth. He was a mighty hunter before *Jehovah:* wherefore it is said, Even as Nimrod a mighty hunter before *Jehovah.*
10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of
11 Shinar. Out of that land he went forth into Assyria, and builded Nineveh, and Rehoboth-Ir, and

ix. 28, 29, x. 1–7, 20, 22–23, 31–32, xi. 10–27 go together, and are marked by common features which connect them with P.

x. 8–19, 21, 24–30 resemble in phraseology iv. 18 foll., and belong to J. These sections appear to be part of an account of the descendants of Ham and Shem, but begin abruptly. The mention of *Cush* and *Mizraim* in vers. 8, 13 presuppose a lost passage, the tenor of which corresponded to vers. 6, 7 (P).

P

22 The children of Shem; Elam,
and Asshur, and Arpachshad, and
23 Lud, and Aram. And the chil-
dren of Aram; Uz, and Hul,
31 and Gether, and Mash. These
are the sons of Shem, **after their**
families, after their tongues, in
their lands, after their nations.
32 These are the families of the
sons of Noah, **after their genera-**
tions, in their nations: and by
these were the nations divided
in the earth after the flood.

11 10 **These are the generations**
of Shem: Shem was a hundred
years old, and **begat** Arpachshad
11 two years after the flood: and
Shem lived after he **begat** Ar-
pachshad five hundred years,
and **begat** sons and daughters.
12 And Arpachshad lived five and
thirty years, and **begat** Shelah:
13 and Arpachshad lived after he
begat Shelah four hundred and
three years, and **begat** sons and
14 daughters. And Shelah lived

J

12 Calah, and Resen between Nine-
veh and Calah (the same is the
13 great city). And Mizraim *engen-*
dered Ludim, and Anamim, and
14 Lehabim, and Naphtuhim, and
Pathrusim, and Casluhim (out
of whom came the Philistines),
15 and Caphtorim. And Canaan
engendered Sidon his first born,
16 and Heth, and the Jebusite,
and the Amorite, and the Gir-
17 gashite, and the Hivite, and
the Arkite, and the Sinite,
18 and the Arvadite, and the
Zemarite, and the Hamathite:
and afterward were the families
of the Canaanite spread abroad.
19 And the border of the Canaan-
ite was from Sidon, *as thou*
goest toward Gerar, unto Gaza;
as thou goest toward Sodom, and
Gomorrah, and Admah, and
21 Zeboiim, even unto Lasha. Unto
Shem also, the father of all
the children of Eber, the elder
brother of Japheth, even to him
were children born.

. . . . . .

24 And Arpachshad *engendered* She-
lah; and Shelah *engendered* Eber.
25 And unto Eber were born two
sons: the name of one was
Peleg; for in his days was the

P

thirty years, and **begat** Eber:
15 and Shelah lived after he **begat**
Eber four hundred and three
years, and **begat** sons and
16 daughters. And Eber lived four
and thirty years, and **begat**
17 Peleg: and Eber lived after
he **begat** Peleg four hundred
and thirty years, and **begat**
18 sons and daughters. And Peleg
lived thirty years, and **begat**
19 Reu: and Peleg lived after
he **begat** Reu two hundred and
nine years, and **begat** sons and
20 daughters. And Reu lived two
and thirty years, and **begat**
21 Serug: and Reu lived after
he **begat** Serug two hundred
and seven years, and **begat**
22 sons and daughters. And Se-
rug lived thirty years, and
23 **begat** Nahor[a]: and Serug lived
after he **begat** Nahor two
hundred years, and **begat** sons
24 and daughters. And Nahor
lived nine and twenty years,
25 and **begat** Terah: and Nahor
lived after he **begat** Terah a
hundred and nineteen years,
and **begat** sons and daughters.
26 And Terah lived seventy years,
and **begat** Abram, Nahor, and
27 Haran. **Now these are the**
generations of Terah: Terah
begat Abram, Nahor, and
Haran; and Haran **begat** Lot.

J

earth divided; and his brother's
26 name was Joktan. And Joktan
engendered Almodad, and She-
leph, and Hazarmaveth, and
27 Jerah, and Hadoram, and Uzal,
28 and Diklah, and Obal, and
29 Abimael, and Sheba, and Op-
hir, and Havilah, and Jobab:
all these were the sons of
30 Joktan. And their dwelling
was from Mesha, *as thou goest*
unto Sephar, the mountain of
the east.

11 AND the whole earth was of
one language, and of one speech.
2 And it came to pass, as they
journeyed eastward, that they
found a plain in the land of
Shinar; and they dwelt there.
3 And they said one to another,

xi. 1–9 is an isolated section resembling, in style and point of view, iii. 1–24 (*cf.* especially xi. 6 with iii. 22). Besides exhibiting the use of the Divine name *Jehovah*, it contains a play upon the word *Babel* similar to those noticed in ii. 23, iii. 20, and v. 29.

P

J

Come, let us make brick, and burn them thoroughly. And they had brick for stone, and bitumen
4 had they for mortar. And they said, Come, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the
5 whole earth. And *Jehovah* came down to see the city and the tower, which the children of men
6 builded. And *Jehovah* said, Behold, the people is one, and they have all one language; and this is the beginning of their doings: and now nothing will be withholden from them, which they
7 purpose to do. Come, let us go down, and there confound their language, that they may not understand one another's language.
8 So *Jehovah* scattered them abroad from thence upon the face of all the earth: and they left off to
9 build the city. Therefore is the name of it called Babel; because *Jehovah* did there confound the language of all the earth: and from thence did *Jehovah* scatter them abroad upon the face of all the earth.

. . . . . .

28 And Haran died in the presence of his father Terah in the land of his nativity, in Ur of the Chal-
29 dees. And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father
30 of Iscah. But Sarai was barren; she had no child.

xi. 28–30 may be assigned to J on the ground of its resemblance, by the mention of the wives, to iv. 19, and by the reference to it in xxii. 20 and xxiv. 15. But as it stands, it is a fragment, its connection with the genealogy of x. 24–30 having been lost.

P

31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and
32 dwelt there. And the days of Terah were two hundred and five years: and Terah died in Haran.

J

12 Now *Jehovah* said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee:
2 and I will make of thee a great nation, and I will bless thee, and make thy name great; and be-
3 come thou a blessing: and I will bless them that bless thee, and curse him that curseth thee: and by thee shall all families of
4 the *soil* bless themselves. So Abram departed, as *Jehovah* had spoken unto him; and Lot went with him.

. . . . . .

12 4*b* AND Abram was seventy and five years old when he departed
5 out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all **their substance** that they **had gathered**, and the **persons** that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 And Abram passed through the land unto the place of Shechem, unto the terebinth of Moreh. And the Canaanite was then in

xi. 31–32 is marked by the chronological detail and catalogue-like precision of other sections attributed to P.

xii. 1–4*a*, 6–20 are characterised by the use of the name *Jehovah* throughout; whilst ver. 8 is a point of contact with iv. 26, &c.

xii. 4*b*–5 has all the style of P.

P J

7 the land. And *Jehovah* appeared
unto Abram, and said, Unto thy
seed will I give this land: and
there builded he an altar unto
Jehovah, who appeared unto him.
8 And he removed from thence
unto a mountain on the east of
Beth-el, and pitched his tent,
having Beth-el on the west, and
Ai on the east: and there he
builded an altar unto *Jehovah*,
and *called upon the name of*
9 *Jehovah*. And Abram journeyed,
going on still towards the South.
10 And there was a famine in the
land: and Abram went down
unto Egypt to sojourn there;
for the famine was grievous in
11 the land. And it came to pass,
when he was come near to enter
into Egypt, that he said unto
Sarai his wife, Behold now, I
know that thou art a fair woman
12 to look upon. Therefore it
shall come to pass, when the
Egyptians shall see thee, that
they shall say, This is his wife:
and they will kill me, but they
13 will save thee alive. Say, I pray
thee, thou art my sister; that it
may be well with me for thy sake,
and my soul may live because
14 of thee. And it came to pass,
that when Abram was come
into Egypt, the Egyptians be-
held the woman that she was
15 very fair. And the princes of
Pharaoh saw her, and com-
mended her before Pharaoh:
and the woman was taken into
16 Pharaoh's house. And he en-
treated Abram well for her sake:
and he had sheep, and oxen, and
he-asses, and menservants, and
hand-maidens, and she-asses, and
17 camels. And *Jehovah* plagued
Pharaoh and his house with
great plagues because of Sarai
18 Abram's wife. And Pharaoh

P

J

called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me
19 that she was thy wife? Why saidst thou, She is my sister? so that I took her to me to wife: now therefore behold thy wife, take her, and go thy
20 way. And Pharaoh gave charge to men concerning him: and they sent him away, and his wife, and all that he had.

13 And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him,
2 to the South. And Abram was very rich in cattle, in silver, and
3 in gold. And he went on his journeys from the South even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Ai,
4 unto the place of the altar, which he had made there at the first: and there Abram *called on*
5 *the name of Jehovah.* And Lot also, which went with Abram, had flocks, and herds, and tents.

. . . . . .

13 6 And the land was not able to bear them, that they might dwell together: for **their substance** was great, so that they could not dwell together.

7 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land

xiii. 1–5, 7–11*a*, 12*b*–18 resemble the bulk of chap. xii., and, like it, belong to J. With ver. 4 compare iv. 26. The way in which Lot is mentioned implies that his name occurred in the passage omitted before xi. 28.

xiii. 6 and xiii. 11*b*–12*a* are not necessary to the contexts in which they are placed, but together form an epitome of what is told at greater length in the rest of chap. xiii. The former contains a phrase found in other sections of P (xii. 5; *cf.* also xxxvi. 7), and they may both be assigned to that document.

P

11b And they separated themselves
12 the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the Plain.

J

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.
9 Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I
10 will go to the left. And Lot lifted up his eyes, and beheld all the Plain of Jordan, that it was well watered every where, before *Jehovah* destroyed Sodom and Gomorrah, even as the garden of *Jehovah*, like the land of Egypt, *as thou goest* unto Zoar.
11 Then Lot chose him all the Plain of Jordan; and Lot jour-
12b neyed east: and moved his
13 tent as far as Sodom. But the men of Sodom were wicked and sinners before *Jehovah* exceed-
14 ingly. And *Jehovah* said unto Abram, after that Lot was separated him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and
15 westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever.
16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed
17 also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.
18 Then Abram moved his tent, and came and dwelt by the terebinths of Mamre, which are in Hebron, and built there an altar unto *Jehovah*.

P J (?)

14 And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal
2 king of Goyim, that these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela
3 (which is Zoar). All these were joined together in the vale of Siddim (which is the Salt Sea).
4 Twelve years they served Chedorlaomer, and in the thirteenth
5 year they rebelled. And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaim in Ashteroth Karnaim, and the Zuzim in Ham, and the Emim in the plain of Kiriathaim,
6 and the Horites in their mount Seir, unto El-paran, which is by
7 the wilderness. And they returned, and came to En-mishpat (which is Kadesh), and smote all the country of the Amalekites, and also the Amorites, that
8 dwelt in Hazezon-tamar. And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah and the king of Zeboiim, and the king of Bela (the same is Zoar); and they joined battle with them in the vale of Siddim;

Chap. xiv., by the dating of the events related in it by reference to the reigns of Babylonian kings, would seem to be derived from Babylonian records. Into which of the two documents, P and J, it was originally incorporated is uncertain, as there is a confusion of characteristics. The references in vers. 12 and 13 connect it with the preceding section of J; and it contains the divine name distinctive of that source (ver. 22); but the word *substance* is otherwise peculiar to P (*cf.* xii. 5, xxxvi. 7), as are also the expressions *home-born slaves* (xvii. 12, 13), and the use of the word *person* (*cf.* xii. 5, xvii. 14). The compiler's hand is visible in the numerous explanations of ancient names (vers. 2, 7, 8, 17), and perhaps in the parenthesis in ver. 13.

P J (?)

9 with Chedorlaomer king of Elam, and with Tidal, king of Goyim, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with the five.
10 And the vale of Siddim was full of bitumen pits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountains.
11 And they took all the **substance** of Sodom and Gomorrah, and all their victuals, and went
12 their way. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his **sub-**
13 **stance**, and departed. And there came one that had escaped, and told Abram the Hebrew (for he dwelt by the terebinths of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram).
14 And when Abram heard that his brother was taken captive, he led forth his trained men, **home-born slaves**, three hundred and eighteen, and pursued them un-
15 to Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left
16 hand of Damascus. And he brought back all the **substance**, and also brought again his brother Lot, and his **substance**, and the women also, and the
17 people. And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh (which is the
18 King's Vale). And Melchizedek king of Salem brought forth bread and wine; and he was the priest of God Most High.
19 And he blessed him, and said

P J

Blessed be Abram of God Most
High, possessor of heaven and
20 earth: and blessed be God
Most High, which hath de-
livered thine enemies into thy
hand. And he gave him a tithe
21 of all. And the king of Sodom
said unto Abram, Give me **the**
persons, and take the **substance**
22 to thyself. And Abram said to
the king of Sodom, I have lifted
up mine hand unto *Jehovah*,
God Most High, the possessor
23 of heaven and earth, that I
will not take from a thread
even to a shoelatchet — I will
not take any thing that is
thine, lest thou shouldest say,
24 I have made Abram rich: let
there be nothing for me; only
that which the young men have
eaten, and the portion of the
men which went with me, Aner,
Eshcol, and Mamre — let them
take their portion.

15 After these things the word
of *Jehovah* came unto Abram
in a vision, saying, Fear not,
Abram: I am thy shield; ex-
ceeding great shall be thy re-
2 ward. And Abram said, Lord
Jehovah, what wilt thou give
me, seeing I go childless, and
the steward of my house is
3 Damascus of Eliezer? And
Abram said, Behold, to me thou
hast given no seed: and, lo, one
born in my house is mine heir.
4 And, behold, the word of *Jeho-*
vah came unto him, saying, This

c. xv. belongs, at least in part, to J: the expression *substance*, though most common in P, is found, as has been seen, in conjunction with peculiarities of J in chap. xiv. But there are certain inconsistencies in the narrative (see note) which suggest that, if E is found before c. xx. (see crit. note there), it is probably in this section. The resemblance to Deuteronomy observable in ver. 7 (*cf.* Deut. v. 31, xix. 2) and 20–21 (*cf.* Deut. vii. 1), may be due to the compiler (*cf.* xxvi. 5).

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shall not be thine heir; but he
that shall come forth out of
thine own bowels shall be thine
5 heir. And he brought him forth
abroad, and said, Look now
toward heaven, and number the
stars, if thou be able to number
them: and he said unto him,
6 So shall thy seed be. And he
believed in *Jehovah;* and he
counted it to him for righteous-
7 ness. And he said unto him,
I am *Jehovah* that brought thee
out of Ur of the Chaldees, to
give thee this land to inherit it.
8 And he said, Lord *Jehovah*,
whereby shall I know that I
9 shall inherit it? And he said
unto him, Take me a heifer of
three years old, and a she-goat
of three years old, and a ram of
three years old, and a turtle-
10 dove, and a young pigeon. And
he took unto him all these, and
divided them in the midst, and
laid each piece one against
another: but the birds divided
11 he not. And when the birds of
prey came down upon the car-
cases, Abram drove them away.
12 And when the sun was going
down, a deep sleep fell upon
Abram; and, lo, a horror of
great darkness fell upon him.
13 And he said unto Abram, Know
of a surety that thy seed shall
be a stranger in a land that is
not theirs, and shall serve them;
and they shall afflict them four
14 hundred years; and also that
nation, whom they shall serve,
will I judge: and afterward
shall they come out with great
15 substance. But thou shalt go
to thy fathers in peace; thou
shalt be buried in a good old
16 age. And in the fourth genera-
tion they shall come hither
again: for the iniquity of the

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J

17 Amorites is not yet full. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a flaming torch that passed 18 between those pieces. In the same day *Jehovah entered into a covenant* with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river 19 Euphrates: the Kenite, and the Kenizzite, and the Kadmonite, 20 and the Hittite, and the Periz- 21 zite, and the Rephaim, and the Amorite, and the Canaanite, and the Girgashite, and the Jebusite.

16 Now Sarai Abram's wife bare him no children: and she had a handmaid, an Egyptian, whose name was Hagar.

3 And Sarai Abram's wife took Hagar her handmaid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

16 2 And Sarai said unto Abram, Behold now, *Jehovah* hath restrained me from bearing: I pray thee, go in unto my handmaid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her 5 eyes. And Sarai said unto Abram, My wrong be upon thee: I have given my handmaid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: *Jehovah* judge between me and thee. 6 But Abram said unto Sarai, Behold, thy handmaid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from

xvi. 1, 3, are parallel to xvi. 2, with the former of which passages vers. 15 and 16 harmonise, these last containing the chronological details characteristic of P. J.'s mention of Sarah's barrenness occurs in xi. 30.

xvi. 2, 4–14 uniformly exhibit the name *Jehovah;* whilst the etymology in ver. 11 is in the style of ii. 23, iii. 20, v. 29.

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her face. And the angel of *Jehovah* found her by a fountain
of water in the wilderness, by
the fountain in the way to Shur.
8 And he said, Hagar, Sarai's hand-
maid, whence camest thou? and
whither goest thou? And she
said, I flee from the face of my
9 mistress Sarai. And the angel
of *Jehovah* said unto her, Return
to thy mistress, and submit thy-
10 self under her hands. And the
angel of *Jehovah* said unto her,
I will multiply thy seed exceed-
ingly, that it shall not be num-
11 bered for multitude. And the
angel of *Jehovah* said unto her,
Behold, thou art with child, and
shalt bear a son, and shalt call
his name Ishmael; because
Jehovah hath heard thy afflic-
12 tion. And he will be a wild
man; his hand will be against
every man, and every man's
hand against him; and he shall
dwell in the presence of all his
13 brethren. And she called the
name of *Jehovah* that spake unto
her, Thou art a God of seeing:
for she said, Have I even here
looked after him that seeth me?
14 Wherefore the well was called
Beer-lahai-roi; behold, it is
between Kadesh and Bered.

15 And Hagar bare Abram a son:
and Abram called the name of his
son which Hagar bare, Ishmael.
16 And Abram was fourscore and
six years old, when Hagar bare
Ishmael to Abram.

17 AND when Abram was ninety
years old and nine, *Jehovah* ap-
peared to Abram, and said unto

xvii. 1–27 has the characteristic language of P (in spite of the exceptional use of *Jehovah* in ver. 1); *cf.* especially ix. 9 foll. In ver. 16–19 a different explanation of the name *Isaac* is implied from those given in xviii. 10 foll. (J), and xxi. 6 (E).

P

him, I am **God Almighty**; walk
before me, and be thou perfect.
2 And I will **make my covenant**
between me and thee, and will
3 multiply thee exceedingly. And
Abram fell on his face: and
God talked with him, saying,
4 Behold, my covenant is with thee,
and thou shalt be a father of a
5 multitude of nations. Neither
shall thy name any more be called
Abram, but thy name shall be
Abraham; for a father of a mul-
titude of nations have I made
6 thee. And I will make thee
exceeding fruitful, and I will
make nations of thee, and kings
7 shall come out of thee. And I
will **establish my covenant** be-
tween me and thee and thy
seed after thee **in their genera-
tions** for an **everlasting cove-
nant**, to be a **God** unto thee,
and to thy seed after thee.
8 And I will give unto thee, and
to thy seed after thee, **the land
of thy sojournings**, all the land
of Canaan, for **an everlasting
possession**; and I will be their
9 God. And **God** said unto
Abraham, Thou shalt keep my
covenant, thou and thy seed
after thee **in their generations**.
10 This is my covenant, which ye
shall keep, between me and
you and thy seed after thee;
Every male among you shall be
11 circumcised. And ye shall cir-
cumcise the flesh of your fore-
skin; and it shall be a token of
the covenant betwixt me and
12 you. And he that is eight
days old shall be circumcised
among you, every male **in your
generations**, he that is **home-
born**, or **purchased with money**
from any **alien**, which is not of
13 thy seed. He that is **home-born**,
and he that is **purchased** with

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thy money, must needs be circumcised: and my covenant shall be in your flesh for an
14 **everlasting covenant.** And the uncircumcised male whose flesh of his foreskin is not circumcised, that **person** shall be cut off from his people; he hath
15 broken my covenant. And **God** said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her
16 name be. And I will bless her, and also give thee a son of her: yea, I will bless her, and she shall become nations; kings of
17 peoples shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety
18 years old, bear? And Abraham said unto **God**, Oh that Ishmael
19 might live before thee! And **God** said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I **will establish my covenant** with him **for an everlasting covenant**, for his seed
20 after him. And as for Ishmael, I have heard thee: Behold, I have blessed him, and will **make him fruitful, and will multiply him** exceedingly; twelve princes shall he **beget**, and I will make
21 him a great nation. But **my covenant will I establish** with Isaac, which Sarah shall bear unto thee at this set time in
22 the next year. And he left off talking with him, and **God** went
23 up from Abraham. And Abraham took Ishmael his son, and all that were **home-born**, and all that were **purchased with his money**, every male among the men of Abraham's house;

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and circumcised the flesh of their foreskin **in the self-same day**, as **God** had said unto him.
24 And Abraham was ninety years old and nine, when he was circumcised in the flesh of his
25 foreskin. And Ishmael his son was thirteen years old, when he was circumcised in the flesh of
26 his foreskin. **In the selfsame day** was Abraham circumcised,
27 and Ishmael his son. And all the men of his house, those that were **home-born**, and **purchased with money** from the **alien**, were circumcised with him.

J

18 AND *Jehovah* appeared unto him by the terebinths of Mamre: and he sat in the entrance of the
2 tent in the heat of the day; and he lifted up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the entrance of the tent, and bowed himself to the
3 earth, and said, My lord, if now I have *found grace* in thy sight, pass not away, I pray thee, from
4 thy servant: let a little water, I pray you, be fetched, and wash your feet, and rest yourselves
5 under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; afterward ye shall pass on: because ye are come to your servant. And they said, So do, as thou hast said.
6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it,
7 and make cakes. And Abraham ran unto the herd, and fetched

Chap. xviii. and chap. xix. (except ver. 29) are of a piece, and are distinguished by the Divine name *Jehovah*: they may accordingly be assigned to J.

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a calf tender and good, and gave it unto the servant; and
8 he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree,
9 and they did eat. And they said unto him, Where is Sarah thy wife? And he said, Behold, in
10 the tent. And he said, I will surely return unto thee when the season revives; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the entrance of the tent, which was behind him.
11 Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after
12 the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my
13 lord being old also? And *Jehovah* said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child,
14 which am old? Is anything too hard for *Jehovah*? At the set time I will return unto thee, when the season revives, and
15 Sarah shall have a son. Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst
16 laugh. And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.
17 And *Jehovah* said, Shall I hide from Abraham that thing which
18 I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall bless themselves by
19 him? For I have known him, in order that he may command his children and his household after him, that they may keep the way

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of *Jehovah*, to do justice and judgment; that *Jehovah* may bring upon Abraham that which
20 he hath spoken of him. And *Jehovah* said, Because the cry of Sodom and Gomorrah is great, and because their sin is very
21 grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me;
22 and if not, I will know. And the men turned from thence, and went toward Sodom: but Abraham stood yet before *Jehovah*.
23 And Abraham drew near, and said, Wilt thou consume the
24 righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou consume and not spare the place for the fifty righteous that are
25 therein? Be it far from thee to do after this manner, to slay the righteous with the wicked, so that the righteous should be as the wicked; that be far from thee: shall not the Judge of all
26 the earth do right? And *Jehovah* said, If I find in Sodom fifty righteous within the city, then I will spare all the place
27 for their sakes. And Abraham answered and said, Behold, now I have taken upon me to speak unto my Lord, which am but
28 dust and ashes: peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and
29 five, I will not destroy it. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it
30 for forty's sake. And he said unto him, Oh let not my Lord be angry, and I will speak:

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peradventure there shall thirty
be found there. And he said
I will not do it, if I find thirty
31 there. And he said, Behold
now, I have taken upon me to
speak unto my Lord: perad-
venture there shall be twenty
found there. And he said, I
will not destroy it for twenty's
32 sake. And he said, Oh let not
my Lord be angry, and I will
speak yet but this once: per-
adventure ten shall be found
there. And he said, I will not
33 destroy it for ten's sake. And
Jehovah went his way, as soon
as he had left communing
with Abraham: and Abraham
returned unto his place.

19 AND the two angels came to
Sodom at even; and Lot sat in
the gate of Sodom: and Lot
seeing them, rose up to meet
them; and he bowed himself
2 with his face to the earth. And
he said, Behold now, my lords,
turn in, I pray you, into your
servant's house, and tarry all
night, and wash your feet, and
ye shall rise up early, and go
on your way. And they said,
Nay; but we will abide in the
3 street all night. And he pressed
them greatly; and they turned
in unto him, and entered into
his house; and he made them
a feast, and did bake unleavened
4 bread, and they did eat. But
before they lay down, the men
of the city, even the men of
Sodom, compassed the house
round, both old and young, all
the people from every quarter:
5 and they called unto Lot, and
said unto him, Where are the
men which came in to thee this
night? bring them out unto us,
6 that we may know them. And

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Lot went out to the entrance to them, and shut the door after
7 him, and said, I pray you, brethren, do not so wickedly.
8 Behold now, I have two daughters, which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; because they are come under the shadow of my roof.
9 And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge; now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to
10 break the door. But the men put forth their hand, and pulled Lot into the house to them, and
11 shut to the door. And they smote the men that were at the entrance of the house with blindness, both small and great; so that they wearied themselves to
12 find the entrance. And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whomsoever thou hast in the city, bring them out of this
13 place: for we will destroy this place, because the cry of them is waxen great before the face of *Jehovah;* and *Jehovah* hath
14 sent us to destroy it. And Lot went out, and spake unto his sons in law, which had married his daughters, and said, Up, get you out of this place; for *Jehovah* will destroy this city. But he seemed unto his sons in law as one that mocked.
15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and

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thy two daughters, which are here; lest thou be consumed in
16 the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; *Jehovah* being merciful unto him: and they brought him forth, and
17 set him without the city. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the Plain; escape to the mountain, lest
18 thou be consumed. And Lot said unto them, Oh, not so, my
1 lord: behold now, thy servant *hath found grace* in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest the evil take me, and I
20 die: behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?)
21 and my soul shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which
22 thou hast spoken. Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.
23 The sun was risen upon the earth when Lot entered into
24 Zoar. Then *Jehovah* rained upon

19 29 And it came to pass, when **God** destroyed the cities of the Plain, that **God** remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

xix. 29 is distinguished from its context by the use of the word *God;* and though the word *Plain* is found more than once in the JE part of this chapter, the particular combination *cities of the Plain* only occurs in xiii. 12 (P). The phrase *remembered Abraham* is also more common in P than in JE (*cf.* viii. 1, ix. 15, 16); so that the verse may preferably be assigned to the Priestly source, in which it may have followed xiii. 12*a*.

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Sodom and upon Gomorrah brimstone and fire from *Jehovah*
25 out of heaven; and he overthrew those cities, and all the Plain, and all the inhabitants of the cities, and that which grew
26 upon the *ground*. But his wife looked back from behind him, and she became a pillar of salt.
27 And Abraham got up early in the morning to the place where
28 he stood before *Jehovah:* and he looked toward Sodom and Gomorrah, and toward all the land of the Plain, and beheld, and, lo, the smoke of the land went up as the smoke of a
30 furnace. And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave,
31 he and his two daughters. And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the
32 manner of all the earth: come, let us make our father drink wine, and we will lie with him, that we may preserve seed of
33 our father. And they made their father drink wine that night: and the first-born went in, and lay with her father; and he perceived not when she lay down, nor when she arose.
34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father.
35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived

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not when she lay down, nor
36 when she arose. Thus were
both the daughters of Lot with
37 child by their father. And the
firstborn bare a son, and called
his name Moab: the same is the
father of the Moabites unto this
38 day. And the younger, she also
bare a son, and called his name
Ben-ammi: the same is the father
of the children of Ammon unto
this day.

20 AND Abraham journeyed
from thence toward the South
country, and dwelled between
Kadesh and Shur, and sojourned
2 in Gerar. And Abraham said of
Sarah his wife, She is my sister:
and Abimelech king of Gerar
3 sent, and took Sarah. But **God**
came to Abimelech in a dream
by night, and said to him, Be-
hold, thou art but a dead man,
for the woman which thou hast
taken; for she is a man's wife.
4 But Abimelech had not come
near her: and he said, Lord,
wilt thou slay even a righteous
5 nation? Said he not unto me,
She is my sister? and she, even
she herself said, He is my
brother: in the integrity of my
heart and innocency of my hands
6 have I done this. And **God** said
unto him in a dream, Yea, I
know that thou didst this in
the integrity of thy heart; and I
also withheld thee from sinning
against me: therefore suffered I

From chap. xx. onward there appear a number of passages which, like those of P, regularly have the name *God* in place of *Jehovah*, but do not exhibit the other characteristics of P. Hence these are usually assigned to a different writer (symbolised by E) from the author of J; and the companion document of P is henceforward composite, though the analysis is too uncertain for the component elements to be indicated with exactness.

xx. 1–17 may with some confidence be attributed to E; ver. 18 presumably comes from J.

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7 thee not to touch her. Now there-
fore restore the man his wife; for
he is a prophet, and he shall
pray for thee, and thou shalt
live: and if thou restore her not,
know thou that thou shalt surely
die, thou, and all that are thine.
8 Therefore Abimelech rose early
in the morning, and called all
his servants, and told all these
things in their ears: and the
9 men were sore afraid. Then
Abimelech called Abraham, and
said unto him, What hast thou
done unto us? and in what have
I offended thee, that thou hast
brought on me and on my king-
dom a great sin? thou hast done
deeds unto me that ought not
10 to be done. And Abimelech said
unto Abraham, What sawest
thou, that thou hast done this
11 thing? And Abraham said, Be-
cause I thought, Surely the fear
of **God** is not in this place; and
they will slay me for my wife's
12 sake. And yet indeed she is my
sister; she is the daughter of
my father, but not the daughter
of my mother; and she became
13 my wife. And it came to pass,
when **God** caused me to wander
from my father's house, that I
said unto her, This is thy kind-
ness which thou shalt show unto
me; at every place whither we
shall come, say of me, He is my
14 brother. And Abimelech took
sheep, and oxen, and menser-
vants, and hand-maidens, and
gave them unto Abraham, and
restored him Sarah his wife.
15 And Abimelech said, Behold, my
land is before thee: dwell where
16 it pleaseth thee. And unto Sarah
he said, Behold, I have given thy
brother a thousand pieces of
silver: behold, let this be for
thee a covering of the eyes

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	of all that are with thee; and in the presence of all thou art
	17 righted. So Abraham prayed unto **God**: and **God** healed Abimelech, and his wife, and his maidservants; and they bare
	18 children. For *Jehovah* had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.
21 1*b* AND *Jehovah* did unto Sarah	**21** AND *Jehovah* visited Sarah as
2*b* as he had spoken, at the set time of which **God** had spoken	2 he had said. And Sarah *conceived and bare* Abraham a son
3 to him. And Abraham called the name of his son that was born unto him, whom Sarah	in his old age.
4 bare to him, Isaac. And Abraham circumcised Isaac his son, being eight days old, as **God** had	
5 commanded him. And Abraham was a hundred years old, when his son Isaac was born unto him.	
	. . . . .
	6 And Sarah said, **God** hath made me to laugh, every one that heareth will laugh with me.
	7 And she said, Who would have said unto Abraham, that Sarah should give children suck? for I have borne him a son in his
	8 old age. And the child grew, and was weaned: and Abraham made a great feast on the day
	9 that Isaac was weaned. And Sarah saw the son of Hagar the Egyptian, which she had borne
	10 unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this maidservant and her son: for the son of this

xxi. 1*a*, 2*a* belong to J, from the characteristic *Jehovah*.

xxi. 1*b*, 2*b*–5 form a section which is, in part, parallel to other portions of the chapter; and except for the use of *Jehovah* in 1*b* has the chronological precision of P.

xxi. 6–32 presumably belongs to E. The name *Beersheba*, derived in ver. 31 from the oath between Abimelech and *Abraham* is, in xxvi. 33 (J), derived from the oath between Abimelech and *Isaac*.

E

maidservant shall not be heir
with my son, even with Isaac.
11 And the thing was very grievous
in Abraham's sight because of
12 his son. And **God** said unto
Abraham, Let it not be grievous
in thy sight because of the lad,
and because of thy maidservant;
in all that Sarah hath said unto
thee, hearken unto her voice;
for in Isaac shall thy seed be
13 called. And also of the son of
the maidservant will I make a
nation, because he is thy seed.
14 And Abraham rose up early in
the morning, and took bread,
and a skin of water, and gave it
unto Hagar, putting it on her
shoulder, and the child, and sent
her away: and she departed,
and wandered in the wilderness
15 of Beer-sheba. And the water
in the skin was spent, and she
cast the child under one of the
16 shrubs. And she went, and sat
her down over against him a
good way off, as it were a bow-
shot: for she said, Let me not
see the death of the child. And
she sat over against him, and
lifted up her voice, and wept.
17 And **God** heard the voice of the
lad; and the angel of **God** called
to Hagar out of heaven, and
said unto her, What aileth thee,
Hagar? fear not; for **God** hath
heard the voice of the lad where
18 he is. Arise, lift up the lad, and
hold him in thine hand; for I
will make him a great nation.
19 And **God** opened her eyes, and
she saw a well of water; and
she went, and filled the skin
with water, and gave the lad
20 drink. And **God** was with the
lad; and he grew, and dwelt in
the wilderness, and became an
21 archer. And he dwelt in the
wilderness of Paran: and his

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mother took him a wife out of
22 the land of Egypt. And it came
to pass at that time, that Abime-
lech and Phichol the chief cap-
tain of his host spake unto
Abraham, saying, **God** is with
23 thee in all that thou doest: now
therefore swear unto me here
by **God** that thou wilt not deal
falsely with me, nor with my
son, nor with my son's son: but
according to the kindness that
I have shown unto thee, thou
shalt show unto me, and to the
land wherein thou hast so-
24 journed. And Abraham said, I
25 will swear. And Abraham had
reproved Abimelech because of a
well of water, which Abimelech's
servants had violently taken
26 away. And Abimelech said, I
wot not who hath done this
thing: neither didst thou tell
me, neither yet heard I of it,
27 but to-day. And Abraham took
sheep and oxen, and gave them
unto Abimelech; and both of
them *entered into a covenant*.
28 And Abraham set seven ewe
lambs of the flock by them-
29 selves. And Abimelech said
unto Abraham, What mean these
seven ewe lambs which thou
30 hast set by themselves? And
he said, These seven ewe lambs
shalt thou take of my hand, that
they may be a witness unto me,
that I have digged this well.
31 Wherefore he called that place
Beer-sheba; because there they
32 sware both of them. Thus they
entered into a covenant at Beer-
sheba: and Abimelech rose up,
and Phichol the chief captain of
his host, and they returned into
33 the land of the Philistines. And

xxi. 33 has the marks of J. (*cf.* iv. 26): 34 is inconsistent with 32, which places the meeting of Abraham and Abimelech outside of Philistia.

P JE

Abraham planted a tamarisk in Beer-sheba, and *called there on the name of Jehovah*, the Ever-
34 lasting God. And Abraham sojourned in the Philistines' land many days.

22 And it came to pass after these things, that **God** did test Abraham, and said unto him, Abraham: and he said, Behold,
2 here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains
3 which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which **God** had
4 told him. Then on the third day Abraham lifted up his eyes,
5 and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come
6 again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and the knife; and they went both of them together.
7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the
8 lamb for a burnt offering? And Abraham said, My son, **God** will provide himself the lamb for a

xxii. 1-24 belong partly to **E**, partly to **J**; vers. 1–13, 19 possibly being derived from the former, the rest from the latter.

P JE

burnt offering: so they went
9 both of them together. And
they came to the place which
God had told him of; and Abra-
ham built the altar there, and
laid the wood in order, and
bound Isaac his son, and laid
him on the altar upon the wood.
10 And Abraham stretched forth
his hand, and took the knife
11 to slay his son. And the angel
of *Jehovah* called unto him out
of heaven, and said, Abraham,
Abraham: and he said, Here
12 am I. And he said, Lay not
thine hand upon the lad, neither
do thou any thing unto him:
for now I know that thou fearest
God, seeing thou hast not with-
held thy son, thine only son
13 from me. And Abraham lifted
up his eyes, and looked, and be-
hold behind him a ram caught
in a thicket by its horns: and
Abraham went and took the
ram, and offered it up for a
burnt offering in the stead of his
14 son. And Abraham called the
name of that place Jehovah-
jireh: so that it is said to this
day, In the mount of *Jehovah*
15 He manifests Himself. And
the angel of *Jehovah* called unto
Abraham out of heaven the
16 second time, and said, By
myself have I sworn, saith
Jehovah, because thou hast done
this thing, and hast not with-
held thy son, thine only son:
17 that in blessing I will bless
thee, and in multiplying I
will multiply thy seed as the
stars of the heaven, and as the
sand which is upon the sea
shore; and thy seed shall pos-
sess the gate of his enemies;
18 and by thy seed shall all the
nations of the earth bless them-
selves; because thou hast obeyed

JE

19 my voice. So Abraham returned
unto his young men, and they
rose up and went together to
Beer-sheba; and Abraham dwelt
20 at Beer-sheba. And it came to
pass after these things, that it
was told Abraham, saying, Be-
hold, Milcah, she also hath borne
children unto thy brother Na-
21 hor; Uz his firstborn, and Buz
his brother, and Kemuel the
22 father of Aram, and Chesed,
and Hazo, and Pildash, and
23 Jidlaph, and Bethuel. And Be-
thuel *engendered* Rebekah: these
eight Milcah did bear to Nahor,
24 Abraham's brother. And his
concubine, whose name was
Reumah, she bare also Tebah,
and Gaham, and Thahash, and
Maachah.

P

23 And Sarah was a hundred
and seven and twenty years
old: these were the years of
2 the life of Sarah. And Sarah
died in Kiriath-arba (the same is
Hebron) in the land of Canaan:
and Abraham came to mourn
for Sarah, and to weep for her.
3 And Abraham stood up from
before his dead, and spake unto
the **children of Heth,** saying,
4 I am a stranger and a **sojourner**
with you: give me **a possession**
of a buryingplace with you, that
I may bury my dead out of my
5 sight. And the **children of Heth**
answered Abraham, saying unto
6 him, Hear us, my lord: thou
art a mighty prince among us:
in the choice of our sepulchres
bury thy dead; none of us shall
withhold from thee his sepul-

Chap. xxiii. has the characteristics of certain sections of P. P regards *Mamre* (ver. 17) as a locality (*cf.* xxv. 9, xlix. 30, l. 13), whereas J speaks of *the terebinths of Mamre*, Mamre apparently being the name of a person (see xiii. 18, xiv. 13, xviii. 1).

P

chre, but that thou mayest bury
7 thy dead. And Abraham stood
up and bowed himself to **the**
people of the land, even to the
8 **children of Heth.** And he com-
muned with them, saying, If it
be your mind that I should bury
my dead out of my sight; hear
me, and entreat for me to
9 Ephron the son of Zohar, that
he may give me the cave of
Machpelah, which he hath,
which is in the end of his field;
for as much money as it is worth
he shall give it me amongst
you for **a possession of a bury-**
10 **ingplace.** And Ephron was
seated among the **children of**
Heth: and Ephron the Hittite
answered Abraham in the audi-
ence of **the children of Heth,**
even of all that went in at the
11 gate of his city, saying, Nay,
my lord, hear me: the field
give I thee, and the cave that
is therein, I give it thee; in
the presence of the sons of my
people give I it thee: bury thy
12 dead. And Abraham bowed
down himself before **the people**
13 **of the land.** And he spake unto
Ephron in the audience of **the**
people of the land, saying, But
if thou—; I pray thee, hear
me: I will give thee the money
for the field; take it of me,
and I will bury my dead there.
14 And Ephron answered Abra-
15 ham, saying unto him, My
lord, hearken unto me: land
worth four hundred shekels of
silver, what is that betwixt me
and thee? bury therefore thy
16 dead. And Abraham hearkened
unto Ephron; and Abraham
weighed to Ephron the silver,
which he had named in the
audience of **the children of**
Heth, four hundred shekels of

JE

P

silver, current money with the
17 merchant. And the field of
Ephron, which was in Mach-
pelah, which was before Mamre,
the field, and the cave which
was therein, and all the trees
that were in the field, that
were in all the border round
18 about, were made sure unto
Abraham for a **purchase** in the
presence of **the children of Heth**,
before all that went in at the
19 gate of his city. And after
this, Abraham buried Sarah his
wife in the cave of the field of
Machpelah before Mamre (the
same is Hebron) in the land of
20 Canaan. And the field, and the
cave that is therein, were made
sure unto Abraham for **a pos-
session of a buryingplace** by
the children of Heth.

J

24 And Abraham was old, and
well stricken in age: and *Jehovah*
had blessed Abraham in all
2 things. And Abraham said un-
to his servant, the elder of his
house, that ruled over all that he
had, Put, I pray thee, thy hand
3 under my thigh: and I will
make thee swear by *Jehovah*,
the God of heaven, and the
God of the earth, that thou
shalt not take a wife unto
my son of *the daughters of the
Canaanites*, among whom I dwell:
4 but thou shalt go unto my
country, and to my kindred,
and take a wife unto my son
5 Isaac. And the servant said
unto him, Peradventure the
woman will not be willing to
follow me unto this land: must

xxiv. 1–xxv. 6 belongs to J, since it has *Jehovah* throughout; whilst xxiv. 7 refers to xii. 7, and xxiv. 15 to xi. 29. The descent of *Sheba* and *Dedan* from *Jokshan* the son of Abraham (xxv. 3) is inconsistent with the genealogy given in x. 7 (P); and even with J's own account in x. 28.

P J

I needs bring thy son again
unto the land from whence thou
6 camest? And Abraham said
unto him, Beware that thou
bring not my son thither again.
7 *Jehovah* the God of heaven,
that took me from my father's
house, and from the land of my
kindred, and that spake unto
me, and that sware unto me,
saying, Unto thy seed will I
give this land; he shall send
his angel before thee, and thou
shalt take a wife unto my son
8 from thence. And if the woman
will not be willing to follow
thee, then thou shalt be clear
from this my oath: only bring
9 not my son thither again. And
the servant put his hand under
the thigh of Abraham his master,
and sware to him concerning
10 that matter. And the servant
took ten camels of the camels
of his master, and departed;
for all kinds of good things
of his master's were in his
hand: and he arose, and went
to *Aram Naharaim*, unto the
11 city of Nahor. And he made
his camels to kneel down with-
out the city by the well of water
at the time of the evening, even
the time that women go out
12 to draw water. And he said, O
Jehovah, the God of my master
Abraham, I pray thee, send me
good speed this day, and show
kindness unto my master Abra-
13 ham. Behold, I stand here by
the fountain of water; and the
daughters of the men of the
city come out to draw water:
14 and let it come to pass, that
the damsel to whom I shall say,
Let down thy pitcher, I pray
thee, that I may drink; and she
shall say, Drink, and I will give
thy camels drink also; let the

P J

same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto
15 my master. And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.
16 And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the fountain, and filled her pitcher, and came up.
17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy
18 pitcher. And she said, Drink, my lord: and she hasted, and let down her pitcher upon her
19 hand, and gave him drink. And when she had done giving him drink, she said, I will draw water for thy camels also, until
20 they have done drinking. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his
21 camels. And the man gazed at her, holding his peace, to know whether *Jehovah* had made his journey prosperous or not.
22 And it came to pass, as the camels had done drinking, that the man took a golden nose-ring of half a shekel weight, and two bracelets for her hands of ten
23 shekels weight of gold; and said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house
24 for us to lodge in? And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto
25 Nahor. She said moreover unto

P J

him, We have both straw and provender enough, and room to
26 lodge in. And the man bowed down his head, and worshipped
27 *Jehovah*. And he said, Blessed be *Jehovah*, the God of my master Abraham, who hath not bereft my master of his mercy and his truth: as for me, *Jehovah* led me in the way to the house of my master's breth-
28 ren. And the damsel ran, and told them of her mother's house
29 these things. And Rebekah had a brother, and his name was Laban: and Laban ran out unto
30 the man, unto the fountain. And it came to pass, when he saw the nose-ring, and the bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the
31 fountain. And he said, Come in, thou blessed of *Jehovah;* wherefore standest thou without? for I have prepared the house, and room for the camels.
32 And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him.
33 And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.
34 And he said, I am Abraham's
35 servant. And *Jehovah* hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and handmaidens, and camels,
36 and asses. And Sarah my master's wife bare a son to my

P J

master when she was old: and unto him hath he given all that
37 he hath. And my master made me swear, saying, Thou shalt not take a wife to my son of *the daughters of the Canaanites*,
38 in whose land I dwell: but thou shalt go unto my father's house, and to my kindred, and
39 take a wife unto my son. And I said unto my master, Peradventure the woman will not
40 follow me. And he said unto me, *Jehovah*, before whom I walk, will send his angel with thee, and prosper thy way: and thou shalt take a wife for my son of my kindred, and of my father's
41 house: then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give her not to thee, thou shalt be clear from my oath.
42 And I came this day unto the fountain, and said, O *Jehovah*, the God of my master Abraham, if now thou dost prosper my
43 way which I go: behold, I stand by the fountain of water; and let it come to pass that the virgin who cometh forth to draw water, to whom I say, Give me, I pray thee, a little water of thy pitcher to drink;
44 and she say to me, Both drink thou, and I will also draw for thy camels; let the same be the woman whom *Jehovah* hath appointed for my master's son.
45 And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the fountain, and drew: and I said unto her, Let me drink, I pray thee.
46 And she made haste, and let down her pitcher from her shoulder, and said, Drink, and

P J

I will give thy camels drink also: so I drank, and she made
47 the camels drink also. And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the nose-ring upon her, and the bracelets
48 upon her hands. And I bowed down my head, and worshipped *Jehovah*, and blessed *Jehovah*, the God of my master Abraham, which had led me in the right way to take my master's brother's
49 daughter unto his son. And now if ye will *show mercy and truth* unto my master, tell me: and if not, tell me; that I may turn to the right hand, or to the
50 left. Then Laban and Bethuel answered and said, The thing proceedeth from *Jehovah*: we cannot speak unto thee bad or good.
51 Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as *Jeho-*
52 *vah* hath spoken. And it came to pass, that, when Abraham's servant heard their words, he worshipped *Jehovah*, bowing himself to the earth. And the ser-
53 vant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother pre-
54 cious things. And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me
55 away unto my master. And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after
56 that she shall go. And he said unto them, Hinder me not, seeing *Jehovah* hath prospered

P J

my way; send me away that I
57 may go to my master. And
they said, We will call the
damsel, and inquire at her
58 mouth. And they called Re-
bekah, and said unto her, Wilt
thou go with this man? And
59 she said, I will go. And they
sent away Rebekah their sister,
and her nurse, and Abraham's
60 servant, and his men. And they
blessed Rebekah, and said unto
her, Thou art our sister, become
thou thousands of ten thou-
sands, and let thy seed possess
the gate of those which hate
61 them. And Rebekah arose, and
her damsels, and they rode upon
the camels, and followed the
man: and the servant took Re-
62 bekah, and went his way. And
Isaac came from the way of
Beer-lahai-roi; for he dwelt in
63 the land of the South. And
Isaac went out to meditate in
the field at the eventide: and
he lifted up his eyes, and saw,
and, behold, camels were com-
64 ing. And Rebekah lifted up
her eyes, and when she saw
Isaac, she lighted off the camel.
65 And she said unto the servant,
What man is this that walketh
in the field to meet us? And
the servant said, It is my mas-
ter: therefore she took a veil,
66 and covered herself. And the
servant told Isaac all the things
67 that he had done. And Isaac
brought her into his mother
Sarah's tent, and took Rebekah,
and she became his wife; and
he loved her: and Isaac was
comforted after his mother's
death.

25 And Abraham took another
wife, and her name was Keturah.
2 And she bare him Zimran, and

P

J

Jokshan, and Medan, and Midian,
3 and Ishbak, and Shuah. And
Jokshan *engendered* Sheba, and
Dedan. And the sons of Dedan
were Asshurim, and Letushim,
4 and Leummim. And the sons
of Midian; Ephah, and Epher,
and Hanoch, and Abida, and
Eldaah. All these were the
5 children of Keturah. And Abra-
ham gave all that he had unto
6 Isaac. But unto the sons of the
concubines, which Abraham had,
Abraham gave gifts, and sent
them away from Isaac his son,
while he yet lived, eastward,
unto the east country.

25 7 And these are the days of the
years of Abraham's life which he
lived, a hundred threescore and
8 fifteen years. And Abraham **ex-**
pired, and died in a good old
age, an old man, and full of
years; and **was gathered to his**
9 **people.** And his sons Isaac and
Ishmael buried him in the cave
of Machpelah, in the field of
Ephron the son of Zohar the
Hittite, which is before Mamre;
10 the field which Abraham bought
of **the children of Heth**: there
was Abraham buried, and Sarah
11 his wife. And it came to pass
after the death of Abraham, that
God blessed his son Isaac; and
Isaac dwelt by Beer-lahai-roi.
12 **Now these are the generations**
of Ishmael, Abraham's son, whom
Hagar the Egyptian, Sarah's
handmaid, bare unto Abraham:
13 and these are the names of the
sons of Ishmael, **by their names,**
after their generations: the first-

xxv. 7–17, 19–20, 26*b* have the characteristic style of P (*cf.* 8 with vii. 21; 13 with x. 32; 19 with xi. 27), though 11*b* may have been introduced from JE (*cf.* xxii. 19, xxiv. 62). In ver. 20 *Paddan Aram* corresponds to the *Aram Naharaim* of J (xxiv. 10).

P

born of Ishmael, Nebaioth; and Kedar, and Adbeel, and Mibsam,
14 and Mishma, and Dumah, and
15 Massa, Hadad, and Tema, Jetur,
16 Naphish, and Kedemah: these are the sons of Ishmael, and these are their names, by their villages, and by their camps; twelve princes according to their
17 tribes. And these are the years of the life of Ishmael, a hundred and thirty and seven years: and he **expired** and died; and **was gathered unto his people.**

J

. . . . . .

18 And they dwelt from Havilah unto Shur, that is before Egypt, *as thou goest toward* Assyria: he settled in the presence of all his brethren.

19 **And these are the generations of** Isaac, Abraham's son: Abra-
20 ham **begat** Isaac: and Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Aramean of **Paddan-aram,** the sister to Laban the Aramean.

. . . . . .

21 And Isaac intreated *Jehovah* for his wife, because she was barren: and *Jehovah* was intreated of him, and Rebekah his wife conceived.
22 And the children struggled together within her; and she said, If it be so, what do I live for? And she went to inquire of *Je-*
23 *hovah.* And *Jehovah* said unto her, Two nations are in thy womb, and two peoples shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder
24 shall serve the younger. And when her days to be delivered were completed, behold, there
25 were twins in her womb. And

xxv. 18 is assigned to J on the ground of its affinity with x. 19 and xvi. 12.

xxv. 21–34 (except 26*b*, see above) belongs mainly to J (see text).

P

J

the first came out ruddy, all over
like a hairy garment; and they
26 called his name Esau. And
after that came his brother out,
and his hand took hold on Esau's
heel; and his name was called
Jacob.

26*b* And Isaac was threescore years
old when she bare them.

27 And the boys grew: and Esau
was a skilful hunter, a man of
the field; and Jacob was a quiet
28 man, dwelling in tents. And
Isaac loved Esau because he did
eat of his venison: but Rebekah
29 loved Jacob. And Jacob sod
pottage: and Esau came from
the field, and he was faint:
30 and Esau said to Jacob, Feed
me, I pray thee, with that red
stuff; for I am faint: therefore
31 was his name called Edom. And
Jacob said, Sell me first thy birth-
32 right. And Esau said, Behold,
I am at the point to die: and
what profit shall the birthright
33 do to me? And Jacob said,
Swear to me first; and he
sware unto him: and he sold his
34 birthright unto Jacob. Then
Jacob gave Esau bread and pot-
tage of lentils; and he did eat
and drink, and rose up, and went
his way: thus Esau despised his
birthright.

26 AND there was a famine in
the land, beside the first famine
that was in the days of Abra-
ham. And Isaac went unto
Abimelech king of the Philis-
2 tines unto Gerar. And *Jehovah*
appeared unto him, and said, Go
not down into Egypt; dwell in

xxvi. 1–33 appears to belong chiefly to J, though the inconsistency between vers. 2 and 3, and the resemblance between ver. 26 and xxi. 22 suggests that E has also been used. In ver. 5 there is considerable likeness to the style of Deuteronomy (*cf.* Deut. vi. 1, xi. 1).

P JE

the land which I shall tell thee
3 of: sojourn in this land, and I
will be with thee, and will bless
thee; for unto thee, and unto
thy seed, I will give all these
countries, and I will perform
the oath which I sware unto
4 Abraham thy father; and I
will make thy seed to multiply
as the stars of heaven, and will
give unto thy seed all these
countries; and by thy seed shall
all the nations of the earth bless
5 themselves; because Abraham
obeyed my voice, and kept my
charge, my commandments, my
6 statutes, and my laws. And
7 Isaac dwelt in Gerar: and the
men of the place asked him of
his wife; and he said, She is
my sister: for he feared to say,
She is my wife; lest, said he,
the men of the place should kill
me for Rebekah; because she
8 was fair to look upon. And it
came to pass, when he had been
there a long time, that Abime-
lech king of the Philistines
looked out at a lattice, and
saw, and, behold, Isaac was
playing with Rebekah his wife.
9 And Abimelech called Isaac,
and said, Behold, of a surety
she is thy wife: and how saidst
thou, She is my sister? And
Isaac said unto him, Because I
10 said, Lest I die for her. And
Abimelech said, What is this
thou hast done unto us? one of
the people might easily have
lain with thy wife, and thou
wouldest have brought guilti-
11 ness upon us. And Abimelech
charged all his people, saying,
He that toucheth this man or
his wife shall surely be put to
12 death. Then Isaac sowed in
that land, and received in the
same year a hundredfold: and

P JE

13 *Jehovah* blessed him. And the man waxed great, and went on increasing, until he became
14 very great: for he had stock of flocks, and stock of herds, and great store of servants: and the Philistines envied him.
15 And all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with
16 earth. And Abimelech said unto Isaac, Go from us; for thou art much mightier than
17 we. And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.
18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had
19 called them. And Isaac's servants digged in the valley, and found there a well of spring-
20 ing water. And the herdmen of Gerar strove with Isaac's herdmen, saying, The water is ours; and he called the name of the well Esek; because
21 they strove with him. And they digged another well, and strove for that also: and he called the
22 name of it Sitnah. And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now *Jehovah* hath made room for us, and we shall be
23 fruitful in the land. And he went up from thence to Beer-
24 sheba. And *Jehovah* appeared unto him the same night, and said, I am the God of Abraham

P

JE

thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my
25 servant Abraham's sake. And he builded an altar there, and *called upon the name of Jehovah*, and pitched his tent there: and there Isaac's servants digged a
26 well. Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his host.
27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away
28 from you? And they said, We saw certainly that *Jehovah* was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us *enter into a covenant*
29 with thee; that thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the
30 blessed of *Jehovah*. And he made them a feast, and they did
31 eat and drink. And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they de-
32 parted from him in peace. And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found
33 water. And he called it Shibah: therefore the name of the city is Beer-sheba unto this day.

26 34 And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite,

xxvi. 34–35 may be allotted to P from the resemblance in the style of ver. 34 to xxv. 20, and the allusion to it in xxviii. 9 (P).

P

and Basemath the daughter of
35 Elon the Hittite: who were a
bitterness of spirit unto Isaac
and to Rebekah.

JE

27 AND it came to pass, that
when Isaac was old, and his
eyes were dim, so that he could
not see, he called Esau his elder
son, and said unto him, My son:
and he said unto him, Behold,
2 here am I. And he said, Behold
now, I am old, I know not the
3 day of my death: now there-
fore take, I pray thee, thy
weapons, thy quiver and thy
bow, and go out to the field,
and take me some venison;
4 and make me savoury meat,
such as I love, and bring it to
me, that I may eat; that my
soul may bless thee before I
5 die. And Rebekah heard when
Isaac spake to Esau his son.
And Esau went to the field to
hunt for venison, to bring it.
6 And Rebekah spake unto Jacob
her son, saying, Behold, I heard
thy father speak unto Esau thy
7 brother, saying, Bring me veni-
son, and make me savoury meat,
that I may eat, and bless thee
before *Jehovah* before my death.
8 Now therefore, my son, obey my
voice according to that which I
9 command thee. Go now to the
flock, and fetch me from thence
two good kids of the goats; and
I will make them savoury meat
for thy father, such as he loveth:
10 and thou shalt bring it to thy
father, that he may eat, and that
he may bless thee before his
11 death. And Jacob said to Re-

xxvii. 1–45 is composed of extracts from two sources; for there is a twofold blessing (ver. 23 and 27) a twofold outburst on the part of Esau (34 and 38*b*), and a twofold warning to Jacob regarding his brother's anger (44*b* and 45*a*). The principal source is clearly J (see text); the other is presumably E. There is an "overlapping" of the two accounts in ver. 30.

P JE

bekah his mother, Behold, Esau
my brother is a hairy man, and I
12 am a smooth man: my father
peradventure will feel me, and I
shall seem to him as a deceiver;
and I shall bring a curse upon
13 me, and not a blessing. And his
mother said unto him, Upon me
be thy curse, my son: only obey
my voice, and go fetch me them.
14 And he went, and fetched, and
brought them to his mother:
and his mother made savoury
meat, such as his father loved.
15 And Rebekah took goodly raiment
of her elder son Esau, which
were with her in the house, and
put them upon Jacob her younger
16 son: and she put the skins of
the kids of the goats upon his
hands, and upon the smooth of
17 his neck: and she gave the
savoury meat and the bread,
which she had prepared, into the
18 hand of her son Jacob. And he
came unto his father, and said,
My father: and he said, Here
am I; who art thou, my son?
19 And Jacob said unto his father,
I am Esau thy firstborn; I have
done according as thou badest
me: arise, I pray thee, sit and
eat of my venison, that thy soul
20 may bless me. And Isaac said
unto his son, How is it that thou
hast found it so quickly, my
son? And he said, Because *Je-
hovah* thy God brought it to me.
21 And Isaac said unto Jacob, Come
near, I pray thee, that I may feel
thee, my son, whether thou be
22 my very son Esau or not. And
Jacob went near unto Isaac his
father; and he felt him, and
said, The voice is Jacob's voice,
but the hands are the hands of
23 Esau. And he discerned him
not, because his hands were
hairy, as his brother Esau's

P JE

hands: so he blessed him. And
he said, Art thou my very son
Esau? And he said, I am. And
he said, Bring it near to me, and
I will eat of my son's venison,
that my soul may bless thee.
And he brought it near to him,
and he did eat: and he brought
him wine, and he drank. And
his father Isaac said unto him,
Come near now, and kiss me, my
son. And he came near, and
kissed him: and he smelled the
smell of his raiment, and blessed
him, and said, See, the smell of
my son is as the smell of a field
which *Jehovah* hath blessed:
therefore **God** give thee of the
dew of heaven, and the fatness
of the earth, and plenty of corn
and wine: let peoples serve
thee, and nations bow down to
thee: be lord over thy brethren,
and let thy mother's sons bow
down to thee: cursed be every
one that curseth thee, and bles-
sed be he that blesseth thee.
And it came to pass, as soon as
Isaac had made an end of bless-
ing Jacob, and it came to pass
that Jacob was yet scarce gone
out from the presence of Isaac
his father, that Esau his brother
came in from his hunting. And
he also made savoury meat, and
brought it unto his father, and
said unto his father, Let my
father arise, and eat of his son's
venison, that thy soul may bless
me. And Isaac his father said
unto him, Who art thou? And
he said, I am thy son, thy first-
born Esau. And Isaac trembled
very exceedingly, and said, Who?
where is he that hath taken
venison, and brought it me, and
I have eaten of all before thou
camest, and have blessed him?
yea, and he shall be blessed. And

P

JE

when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even
35 me also, O my father. And he said, Thy brother came with subtlety, and hath taken away
36 thy blessing. And he said, Is it because he is named Jacob that he hath over-reached me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for
37 me? And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now for thee,
38 my son? And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice and
39 wept. And Isaac his father answered and said unto him, Behold, thy dwelling shall be far from the fatness of the earth, and the dew of heaven from
40 above: and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt break loose, that thou shalt shake his yoke from off thy neck.

27 46 And Rebekah said to Isaac, I am weary of my life because of **the daughters of Heth**: if Jacob take a wife of **the daughters of Heth**, such as these, of **the daughters of the land**, what good shall my life do me?

41 And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my bro-
42 ther Jacob. And the words

xxvii. 46–xxviii. 9 belongs to P. xxvii. 46 refers to xxvi. 34–35, and gives a different motive for the departure of Jacob from his home from that presented in xxvii. 41–45. For the phraseology of xxviii. 3 and 4 *cf* chap. xvii., and for that of ver. 5 *cf.* xxv. 20.

P

28 AND Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of **the daughters**
2 **of Canaan.** Arise, go to **Paddan-aram,** to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's
3 brother. And **God Almighty** bless thee, and **make thee fruitful, and multiply** thee, that thou mayest be **an assembly**
4 **of peoples**: and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit **the land of thy sojournings,** which God gave
5 unto Abraham. And Isaac sent away Jacob: and he went to **Paddan-aram** unto Laban, son of Bethuel, the Aramean, the brother of Rebekah, Jacob's
6 and Esau's mother. When Esau saw that Isaac had blessed Jacob, and sent him away to **Paddan-aram,** to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of **the daughters of**
7 **Canaan**; and that Jacob obeyed his father and his mother, and
8 was gone to **Paddan-aram**; and Esau saw that **the daughters of Canaan** pleased not Isaac his
9 father; then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebaioth, to be his wife.

JE

of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau will get himself satisfaction upon thee, by kill-
43 ing thee. Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother
44 to Haran; and tarry with him a few days, until thy brother's
45 fury turn away; until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be bereaved of you both in one day?

28 10 AND Jacob went out from Beersheba, and went toward

xxviii. 10–22 exhibits both *God* and *Jehovah*; and this, together with the fact that 17*b* (*this is the gate of heaven*) is the natural sequel to ver. 12, points to the passage being a combination of two narratives, the first

P **JE**

11 Haran. And he lighted upon
a certain place, and tarried
there all night, because the sun
was set; and he took of the
stones of that place, and put
one for his pillow, and lay
down in that place to sleep.
12 And he dreamed, and behold
a ladder set up on the earth,
and the top of it reached to
heaven: and behold the angels
of **God** ascending and descend-
13 ing on it. And, behold, *Jehovah*
stood by him, and said, I am
Jehovah, the God of Abraham
thy father, and the God of
Isaac: the land whereon thou
liest, to thee will I give it, and
14 to thy seed: and thy seed
shall be as the dust of the
earth, and thou shalt spread
abroad to the west, and to the
east, and to the north, and to
the south: and by thee and by
thy seed shall all the families
of the *soil* bless themselves.
15 And, behold, I am with thee,
and will keep thee in all places
whither thou goest, and will
bring thee again unto this *soil;*
for I will not leave thee, until
I have done that which I have
16 spoken to thee of. And Jacob
awaked out of his sleep, and he
said, Surely *Jehovah* is in this
17 place; and I knew it not. And
he was afraid, and said, How
dreadful is this place! this is
none other but the house of **God**,
and this is the gate of heaven.
18 And Jacob rose up early in the
morning, and took the stone
that he had put for his pillow,
and set it up for a pillar, and

(Elohistic) describing the vision of the ladder, the second (Jehovistic) being an account of Jehovah's appearing to Jacob. From E may come 11, 12 and the bulk of 17–22; from J, 13–16, and the words *and Jehovah will be my God* in ver. 21.

P JE

poured oil upon the top of it.
19 And he called the name of that
place Beth-el: but the name
of that city was called Luz
20 at the first. And Jacob vowed
a vow, saying, If God will be
with me, and will keep me in
this way that I go, and will
give me bread to eat, and
21 raiment to put on, so that I
come again to my father's house
in peace, and *Jehovah* will
22 be my God: then this stone,
which I have set up for a pillar,
shall be God's house: and of
all that thou shalt give me I
will surely give the tenth unto
thee.

29 THEN Jacob went on his
journey, and came into the land
2 of the children of the east. And
he looked, and behold a well
in the field, and, lo, there were
three flocks of sheep couching
by it; for out of that well they
watered the flocks: and the stone
upon the well's mouth was great.
3 And thither were all the flocks
gathered: and they rolled the
stone from the well's mouth,
and watered the sheep, and put
the stone again upon the well's
4 mouth in its place. And Jacob
said unto them, My brethren,
whence are ye? And they said,
5 Of Haran are we. And he said
unto them, Know ye Laban the
son of Nahor? And they said,
6 We know him. And he said
unto them, Is he well? And
they said, He is well: and, be-
hold, Rachel his daughter cometh
7 with the sheep. And he said,
Lo, the day is still high, neither

Chap. xxix. appears from the mention of *Jehovah* towards its close (31 foll.) to belong to J; but vers. 24 and 29, which interrupt passages which should be closely connected, seem to be insertions—possibly from P.

P J

is it time that the cattle should be gathered together: water ye the sheep, and go and feed
8 them. And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the
9 sheep. And while he yet spake with them, Rachel came with her father's sheep: for she kept
10 them. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his
11 mother's brother. And Jacob kissed Rachel, and lifted up his
12 voice, and wept. And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she
13 ran and told her father. And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban
14 all these things. And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of
15 a full month. And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages
16 be? And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.
17 Leah was weak-eyed; but Rachel was beautiful and well
18 favoured. And Jacob loved Rachel; and said, I will serve

P J

thee seven years for Rachel thy
19 younger daughter. And Laban
said, It is better that I give her
to thee, than that I should give
her to another man: abide with
20 me. And Jacob served seven
years for Rachel; and they
seemed unto him but a few
days, for the love he had to
21 her. And Jacob said unto
Laban, Give me my wife, for
my days are completed, that I
22 may go in unto her. And La-
ban gathered together all the
men of the place, and made a
23 feast. And it came to pass in
the evening, that he took Leah
his daughter, and brought her
to him: and he went in unto
24 her. And Laban gave unto his
daughter Leah Zilpah his hand-
25 maid for a handmaid. And it
came to pass, that in the morn-
ing, behold, it was Leah: and he
said to Laban, What is this thou
hast done unto me? did not I
serve with thee for Rachel?
wherefore then hast thou be-
26 guiled me? And Laban said, It
must not be so done in our
country, to give the younger be-
27 fore the firstborn. Complete her
week, and we will give thee this
one also for the service which
thou shalt serve with me yet seven
28 other years. And Jacob did so,
and completed her week: and he
gave him Rachel his daughter
29 to wife also. And Laban gave
to Rachel his daughter Bilhah
his handmaid to be her hand-
30 maid. And he went in also un-
to Rachel, and he loved also
Rachel more than Leah, and
served with him yet seven other
31 years. And when *Jehovah* saw
that Leah was hated, he opened
her womb: but Rachel was
32 barren. And Leah *conceived*,

P JE

and bare a son, and she called his name Reuben: for she said, Surely *Jehovah* hath looked upon my affliction; now therefore my
33 husband will love me. And she *conceived again, and bare* a son; and said, Surely *Jehovah* hath heard that I was hated, he hath therefore given me this son also: and she called his name Simeon.
34 And she *conceived again, and bare* a son; and said, Now this time will my husband be joined unto me, because I have borne him three sons: therefore was his
35 name called Levi. And she *conceived again, and bare* a son: and she said, Now will I praise *Jehovah*; therefore she called his name Judah; and ceased bearing.

30 And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me chil-
2 dren, or else I die. And Jacob's anger was kindled against Rachel: and he said, Am I in **God's** stead, who hath withheld from thee the fruit of the
3 womb? And she said, Behold my maidservant Bilhah, go in unto her; and she shall bear upon my knees, that I also may
4 have children by her. And she gave him Bilhah her handmaid to wife: and Jacob went in
5 unto her. And Bilhah *con-*
6 *ceived, and bare* Jacob a son. And Rachel said, **God** hath judged for me, and hath also heard my voice, and hath given

xxx. 1–24 is of composite authorship (JE). The Divine name which is most frequently used is *God;* but *Jehovah* appears in ver. 24, a verse which, moreover, contains an etymology of the name *Joseph* differing from that given in ver. 23. There is also a double etymology of *Zebulun* in ver. 20; whilst a twofold application of the word *hire* likewise occurs in connection with the name *Issachar* in vers. 16 and 18. xxx. 22*a* is perhaps from P; *cf.* xix. 29.

P JE

me a son: and she called his
7 name Dan. And Bilhah Ra-
chel's handmaid *conceived again,*
and bare Jacob a second son.
8 And Rachel said, With mighty
wrestlings have I wrestled with
my sister, and I have prevailed:
and she called his name Naph-
9 tali. When Leah saw that she
had ceased bearing, she took Zil-
pah her handmaid, and gave her
10 Jacob to wife. And Zilpah Leah's
handmaid bare Jacob a son.
11 And Leah said, I am fortunate!
and she called his name Gad.
12 And Zilpah Leah's handmaid bare
13 Jacob a second son. And Leah
said, Happy am I, for the daugh-
ters will call me happy: and
14 she called his name Asher. And
Reuben went in the days of
wheat harvest, and found love-
apples in the field, and brought
them unto his mother Leah.
Then Rachel said to Leah, Give
me, I pray thee, of thy son's
15 love-apples. And she said unto
her, Is it a small matter that
thou hast taken my husband?
and wouldest thou take away
my son's love-apples also? And
Rachel said, Therefore he shall
lie with thee to-night for thy
16 son's love-apples. And Jacob
came out of the field in the
evening, and Leah went out to
meet him, and said, Thou must
come in unto me; for surely I
have hired thee with my son's
love-apples. And he lay with
17 her that night. And **God** hear-
kened unto Leah, and she *con-*
ceived, and bare Jacob a fifth
18 son. And Leah said, **God** hath
given me my hire, because I
have given my handmaid to
my husband: and she called
19 his name Issachar. And Leah
conceived, and bare Jacob a

P JE

20 sixth son. And Leah said, **God** hath endowed me with a good dowry; now will my husband dwell with me, because I have borne him six sons: and she
21 called his name Zebulun. And afterwards she bare a daughter, and called her name Dinah.
22 And **God** remembered Rachel, and **God** hearkened to her, and
23 opened her womb. And she *conceived, and bare* a son; and said, **God** hath taken away my
24 reproach: and she called his name Joseph; and said, *Jehovah*
25 add to me another son! And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own
26 place, and to my country. Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service with which I
27 have served thee. And Laban said unto him, I pray thee, if I have *found grace* in thine eyes, tarry: for I have divined that the Lord hath blessed me
28 for thy sake. And he said, Appoint me thy wages, and I will
29 give it. And he said unto him, Thou knowest how I have served thee, and what thy cattle has
30 become with me. For it was little which thou hadst before I came, and it is increased unto a multitude; and *Jehovah* hath blessed thee wherever I went: and now when shall I provide
31 for mine own house also? And he said, What shall I give thee? And Jacob said, Thou shalt not

xxx. 25–xxxi. 44 (with the exception of xxxi. 18*b*; see below) is a compilation of J and E; but there is little save the Divine names to distinguish their respective contributions. In xxx. 40 there seems to be a good deal of confusion (*cf.* note *ad loc.*).

P JE

give me any thing: if thou wilt
do this thing for me, I will
again feed and keep thy flock.
32 I will pass through all thy flock
to day, removing from thence
all the speckled and spotted,
and all the black among the
sheep, and the spotted and
speckled among the goats: and
33 such shall be my hire. So shall
my righteousness testify against
me before thee in time to come,
when thou shalt come concern-
ing my wages: every one that is
not speckled or spotted among
the goats, or black among the
sheep, that shall be counted
34 stolen if with me. And Laban
said, Behold, I would it might
35 be according to thy word. And
he removed that day the he-
goats that were striped and
spotted, and all the she-goats
that were speckled and spotted,
and every one that had some
white in it, and all the black
among the sheep, and gave
them into the hand of his sons.
36 And he set three days' journey
betwixt himself and Jacob: and
Jacob fed the rest of Laban's
37 flocks. And Jacob took him
rods of fresh poplar, and of the
almond and plane tree; and
peeled white stripes in them,
and made the white appear
38 which was in the rods. And
he set the rods which he had
peeled before the flocks in the
gutters in the watering troughs
when the flocks came to drink,
and they mated when they
39 came to drink. And the flocks
mated before the rods, and
brought forth striped, speckled,
40 and spotted. And Jacob di-
vided the lambs, and set the
faces of the flocks toward the
striped, and all the black in

P JE

the flock of Laban; and he set flocks for himself apart, and put them not unto Laban's
41 flock. And it came to pass, whensoever the stronger mated, that Jacob laid the rods before the eyes of the flock in the gutters, that they might mate
42 among the rods. But when the flock were feeble, he put them not in: so the feebler were Laban's, and the stronger Ja-
43 cob's. And the man increased exceedingly, and had large flocks, and handmaidens, and men-servants, and camels, and asses.

31 And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all
2 this wealth. And Jacob beheld the countenance of Laban, and, behold, it was not toward him as
3 before. And *Jehovah* said unto Jacob, Return unto the land of thy fathers, and to thy kindred;
4 and I will be with thee. And Jacob sent and called Rachel and Leah to the field unto
5 his flock, and said unto them, I see your father's countenance, that it is not toward me as before; but the God of my father
6 hath been with me. And ye know that with all my power I
7 have served your father. And your father hath deceived me, and changed my wages ten times; but **God** suffered him
8 not to hurt me. If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The striped shall be thy wages; then bare all
9 the cattle striped. Thus **God** hath taken away the cattle of your father, and given them to

P

JE

10 me. And it came to pass at the
time that the flocks mated, that
I lifted up mine eyes, and saw
in a dream, and, behold, the he-
goats which leaped upon the
flock were striped, speckled, and
11 dappled. And the angel of **God**
spake unto me in a dream, say-
ing, Jacob: and I said, Here
12 am I. And he said, Lift up
now thine eyes, and see, all the
he-goats which leap upon the
flock are striped, speckled, and
dappled: for I have seen all
13 that Laban doeth unto thee. I
am the God of Beth-el, where
thou anointedst the pillar, and
where thou vowedst a vow unto
me: now arise, get thee out
from this land, and return unto
14 the land of thy kindred. And
Rachel and Leah answered and
said unto him, Is there yet any
portion or inheritance for us in
15 our father's house? Are we not
counted by him strangers? for
he hath sold us, and hath also
quite devoured the money paid
16 for us. For all the riches which
God hath taken from our father,
that is ours, and our children's;
now then, whatsoever **God** hath
17 said unto thee, do. Then Jacob
rose up, and set his sons and his
18 wives upon camels; and he car-
ried away all his cattle.

31 . . . . .

18*b* And all his **substance** which he had **gathered**, the cattle of his **getting**, which he had **gathered** in **Paddan-aram**, to go to Isaac his father in the land of Canaan.

19 And Laban had gone to shear
his sheep: and Rachel stole
the teraphim that were her
20 father's. And Jacob stole away
unawares to Laban the Ara-

xxxi. 18*b* has the phraseology of P.

P JE

mean, in that he told him not
21 that he fled. So he fled with all
that he had: and he rose up, and
passed over the River, and set
his face toward the mountain of
22 Gilead. And it was told Laban
on the third day that Jacob was
23 fled. And he took his brethren
with him, and pursued after him
seven days' journey; and they
overtook him in the mountain of
24 Gilead. And **God** came to La-
ban the Aramean in a dream by
night, and said unto him, Take
heed that thou speak not to
25 Jacob either good or bad. And
Laban overtook Jacob. Now
Jacob had pitched his tent in the
mountain, and Laban with his
brethren pitched in the mountain
26 of Gilead. And Laban said to
Jacob, What hast thou done,
that thou hast stolen away un-
awares to me, and carried away
my daughters, as captives of the
27 sword? Wherefore didst thou
flee away secretly, and steal
away from me; and didst not
tell me, that I might have sent
thee away with mirth, and with
songs, with tabret, and with
28 harp? and hast not suffered
me to kiss my sons and my
daughters? now thou hast done
29 foolishly. It is in the power of
my hand to do you hurt: but
the God of your father spake
unto me yesternight, saying,
Take heed that thou speak not
to Jacob either good or bad.
30 And now, though thou wouldest
needs be gone, because thou
sore longedst after thy father's
house, yet wherefore hast thou
31 stolen my gods? And Jacob
answered and said to Laban,
Because I was afraid: for I
said, Lest thou shouldest take
by force thy daughters from me.

P JE

32 With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them.
33 And Laban went into Jacob's tent, and into Leah's tent, and into the tents of the two maid-servants; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent.
34 Now Rachel had taken the teraphim, and put them in the camel's saddle, and sat upon them. And Laban searched all the tent, but found them not.
35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the manner of women is upon me. And he searched, but found not the teraphim.
36 And Jacob was angry, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly
37 pursued after me? Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt
38 us both. This twenty years have I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.
39 That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night.
40 Thus I was; in the day the drought consumed me, and the frost by night; and my sleep
41 departed from mine eyes. Thus have I been twenty years in thy

JE

house; I served thee fourteen
years for thy two daughters, and
six years for thy flock: and
thou hast changed my wages
42 ten times. Except the God of
my father, the God of Abraham,
and the Fear of Isaac, had been
with me, surely now thou hadst
sent me away empty. **God** hath
seen mine affliction and the la-
bour of my hands, and rebuked
43 thee yesternight. And Laban
answered and said unto Jacob,
These daughters are my daugh-
ters, and these children are my
children, and these flocks are
my flocks, and all that thou
seest is mine: and what can I
do this day unto these my daugh-
ters, or unto their children which
44 they have borne? Now therefore
come thou, let us *enter into a cove-
nant*, I and thou; and let it be for
a witness between me and thee.
45 And Jacob took a stone, and set
46 it up for a pillar. And Jacob
said unto his brethren, Gather
stones; and they took stones,
and made a heap: and they
did eat there upon the heap.
47 And Laban called it Jegar-saha-
dutha: but Jacob called it
48 Galeed. And Laban said, This
heap is a witness between me
and thee this day. Therefore
was the name of it called Galeed:
49 and Mizpah; for he said *Je-
hovah* watch between me and
thee, when we are absent one
50 from another. If thou shalt
afflict my daughters, or if thou
shalt take other wives beside

xxxi. 45–55 shows other traces, besides the names *Jehovah* and *God*, of having been put together from more than one source, *e.g.*, (i.) the twofold agreement (50 and 52); (ii.) the twofold witness, *the pillar* (45) and *the heap* (46); (iii.) the twofold feasting (46 and 54). But the two accounts have been inextricably fused together by the compiler (especially in 51, 52), who has also introduced the words *the God of their father* (53): the LXX. omits them.

P JE

my daughters, no man is with us; see, **God** is witness be-
51 twixt me and thee. And Laban said to Jacob, Behold this heap, and behold the pillar, which I have set betwixt me and thee;
52 this heap be witness, and the pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for
53 harm. The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the Fear of his
54 father Isaac. Then Jacob offered sacrifice upon the mountain, and called his brethren to eat bread: and they did eat bread, and tarried all night in the moun-
55 tain. And early in the morning Laban rose up, and kissed his sons and his daughters and blessed them: and Laban departed, and returned unto his place.

32 And Jacob went on his way, and the angels of **God** met him.
2 And when Jacob saw them, he said, This is **God's** company: and he called the name of that
3 place Mahanaim. And Jacob sent messengers before him to Esau his brother unto the land of Seir, the field of Edom.
4 And he commanded them, saying, Thus shall ye speak unto my lord Esau: Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until
5 now: and I have oxen, and asses, flocks, and menservants, and handmaidens: and I have sent to tell my lord, that I may
6 *find grace* in thy sight. And the messengers returned to Jacob,

xxxii. 1–xxxiii. 17 is similarly compiled from J and E; but the analysis is difficult.

P JE

saying, We came to thy brother
Esau, and also he cometh to meet
thee, and four hundred men with
7 him. Then Jacob was greatly
afraid and distressed: and he
divided the people that was with
him, and the flocks, and herds,
and the camels, into two com-
8 panies. And said, If Esau come
to the one company, and smite
it, then the other company which
9 is left shall escape. And Jacob
said, O God of my father Abra-
ham, and God of my father Isaac,
O *Jehovah* which saidst unto me,
Return unto thy country, and to
thy kindred, and I will deal well
10 with thee: I am not worthy of
the least of *all the mercies, and*
of all the truth, which thou hast
showed unto thy servant; for
with my staff I passed over this
Jordan; and now I am become
11 two companies. Deliver me, I
pray thee, from the hand of my
brother, from the hand of Esau:
for I fear him, lest he will come
and smite me, the mother with
12 the children. And thou saidst,
I will surely deal well with thee,
and make thy seed as the sand
of the sea, which cannot be
13 numbered for multitude. And
he lodged there that night; and
took of that which had come
into his hand a present for Esau
14 his brother; two hundred she-
goats, and twenty he-goats, two
hundred ewes, and twenty rams,
15 thirty milch camels with their
colts, forty kine, and ten bulls,
twenty she-asses, and ten foals.
16 And he delivered them into
the hand of his servants, every
drove by itself; and said unto
his servants, Pass over before
me, and put a space betwixt
17 drove and drove. And he com-
manded the foremost, saying,

P JE

When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these
18 before thee? then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, he also
19 is behind us. And so commanded he the second, and the third, and all that followed the droves, saying, After this manner shall ye speak unto Esau, when
20 ye find him. And say ye, Moreover, behold, thy servant Jacob is behind us. For he said I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept me.
21 So the present went over before him: and he himself lodged that night in the company.
22 And he rose up that night, and took his two wives, and his two menservants, and his eleven sons, and passed over the ford
23 of Jabbok. And he took them, and sent them over the stream, and sent over what he had.
24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day.
25 And when he saw that he prevailed not against him, he touched the socket of his thigh; and the socket of Jacob's thigh was strained, as he wrestled with
26 him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except
27 thou bless me. And he said unto him, What is thy name?
28 And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for thou hast striven with God and with men, and hast prevailed.
29 And Jacob asked him, and said,

P JE

Tell me, I pray thee, thy name. And he said, Wherefore dost thou ask after my name? And
30 he blessed him there. And Jacob called the name of the
31 place Peniel; for, he said, I have seen God face to face, and my life is preserved. And as he passed over Penuel the sun rose upon him, and he halted upon his
32 thigh. Therefore the children of Israel eat not of the sinew of the hip, which is upon the socket of the thigh, unto this day: because he touched the socket of Jacob's thigh in the sinew of the hip.

33 And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two hand-
2 maids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph
3 hindermost. And he passed over before them, and bowed himself to the ground seven times, until he came near to his
4 brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him:
5 and they wept. And he lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, The children which God hath graciously given thy ser-
6 vant. Then the handmaidens came near, they and their children, and they bowed themselves.
7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed
8 themselves. And he said, What

P JE

meanest thou by all this company which I met? And he said, These are to *find grace* in the
9 sight of my lord. And Esau said, I have enough; my brother, keep what thou hast unto thy-
10 self. And Jacob said, Nay, I pray thee, if now I have *found grace* in thy sight, then receive my present at my hand: because I have seen thy face, as though I had seen the face of **God**, and thou wast pleased with me.
11 Take, I pray thee, my present that is brought to thee; because **God** hath dealt graciously with me, and because I have enough. And he urged him, and he took
12 it. And he said, Let us take our journey, and let us go, and
13 I will go before thee. And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with me give suck: and if men should overdrive them one day, all the
14 flocks will die. Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according to the pace of the cattle that goeth before me and the children, until I come
15 unto my lord to Seir. And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me *find grace* in the sight of my lord.
16 So Esau returned that day on
17 his way unto Seir. And Jacob journeyed to Succoth, and built him a house, and made booths for his cattle: therefore the name of the place is called Succoth.

33 18 And Jacob came to Shalem, a city of Shechem, which is in

xxxiii. 18–xxxiv. 31 contains a narrative which appears to be composite from the fact that in some parts *Hamor* proposes a *general* marriage

P

the land of Canaan, when he came from **Paddan-aram.**

34 And Dinah the daughter of Leah, which she bare unto Jacob, went out to see **the daughters** 2 **of the land.** And Shechem the son of Hamor the Hivite, prince 4 of the country, saw her, and Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

6 And Hamor the father of Shechem went out unto Jacob to 8 commune with him. And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her

J

. . . . . .

And pitched his tent before 19 the city. And he bought the parcel of the field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for a hundred 20 pieces of money. And he erected there an altar, and called it El-elohe-Israel.

. . . . . .

34 He took her, and lay with her, 3 and humbled her. And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto 5 the damsel. And Jacob heard that he had defiled Dinah his daughter: and his sons were with his cattle in the field: and Jacob held his peace until they 7 were come. And the sons of Jacob came out of the field when they heard it: and the men were pained, and they were very angry, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done.

11 And Shechem said unto her father and unto her brethren, *Let me find grace* in your eyes, and what ye shall say unto me 12 I will give. Ask me never so great a price or gift, and I will give according as ye shall say

alliance, whilst in others *Shechem* pleads *his own* cause in person. If this is the case, one of the component elements is probably P (see text, and *cf.* xxxiv. 15*b*, 22*b* with xvii. 10; ver. 24 with xxiii. 10, 18), whilst the other seems to be J (*cf.* the *clave unto* of ver. 3 with ii. 24, and the *pained* of ver. 7 with vi. 6), but the fusion defies certain analysis. On the assumption that it is given correctly above, xxxiv. 13*b*, 27*b* must be due to the editor.

P

9 him to wife. And make ye
marriages with us, and give
your daughters unto us, and
take our daughters unto you.
10 And ye shall dwell with us: and
the land shall be before you;
dwell and trade ye therein, and
get you possessions therein.
13 And the sons of Jacob answered
Shechem and Hamor his father
with guile, and spake, because he
had defiled Dinah their sister:
14 and they said unto them, We
cannot do this thing, to give
our sister to one that is uncir-
cumcised; for that were a re-
15 proach unto us: only on this
condition will we consent unto
you: if ye will be as we be,
that every male of you be cir-
16 cumcised; then will we give our
daughters unto you, and we will
take your daughters to us, and
we will dwell with you, and we
17 will become one people. But
if ye will not hearken unto us,
to be circumcised; then will we
take our daughter, and we will
18 be gone. And their words
pleased Hamor, and Shechem
Hamor's son.

20 And Hamor and Shechem his
son came unto the gate of their
city, and communed with the
21 men of their city, saying, These
men are peaceable with us:
therefore let them dwell in the
land, and trade therein; for the
land, behold, it is large enough
for them; let us take their
daughters to us for wives, and
let us give them our daughters.
22 Only on this condition will the

J

unto me: but give me the
damsel to wife.

. . . . . .

19 And the young man deferred
not to do the thing, because he
had delight in Jacob's daughter:
and he was more honoured than
all the house of his father.

P

men consent unto us to dwell with us, to be one people, if every male among us be circumcised, as they are circum-
23 cised. Shall not their stock and their **gettings** and all their cattle be ours? only let us consent unto them, and they
24 will dwell with us. And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of
25 his city. And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city unawares, and slew all the males.

J

. . . . . .

26 And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their
28 sister. They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field,
29 and all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house.

30 And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be de-
31 stroyed, I and my house. And they said, Should he deal with our sister as with a harlot?

P

35 9 And **God** appeared unto Jacob again, when he came out

JE

35 And **God** said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto **God**, that appeared unto thee when thou fleddest from the face of Esau thy
2 brother. Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and purify yourselves, and change
3 your garments: and let us arise, and go up to Beth-el; and I will make there an altar unto **God**, who answered me in the day of my distress, and was with me in the way which I
4 went. And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the terebinth which was by
5 Shechem. And they journeyed: and a mighty terror was upon the cities that were round about them, and they did not pursue
6 after the sons of Jacob. So Jacob came to Luz, which is in the land of Canaan (the same is Beth-el), he and all the people that were with him.
7 And he built there an altar, and called the place El-beth-el; because there **God** revealed himself unto him, when he fled from the face of his brother.
8 And Deborah Rebekah's nurse died, and she was buried below Beth-el under the oak: and the name of it was called Allon-bachuth.

xxxv. 1–8 seems to be composite in texture. Vers. 1–4, 7–8 probably belong to E (the allusion in 1 is to xxviii. 12); but vers. 5 and 6 appear to follow immediately on xxxiv. 31, and are best assigned to J.

xxxv. 9–13, 15 have the marks of P, and give a different account of the

P	JE
of **Paddan-aram**, and blessed 10 him. And **God** said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name 11 Israel. And **God** said unto him, I am **God Almighty**: **be fruitful** **and multiply**; a nation and **an** **assembly of nations** shall be of thee, and kings shall come out 12 of thy loins; and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will 13 I give the land. And **God** went up from him in the place where he talked with him.	
	. . . . .
	14 And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.
15 And Jacob called the name of the place where **God** spake with him, Beth-el.	
	16 And they journeyed from Beth- el; and there was still a little way to come to Ephrath: and Rachel travailed, and she had 17 hard labour. And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt 18 have this son also. And it came to pass, as her soul was in departing, (for she died) that she called his name Ben-oni: but his father called him Ben- 19 jamin. And Rachel died, and was buried in the way to Eph- 20 rath (which is Bethlehem). And

origin of the names *Israel* and *Bethel* from that contained in JE (xxxii. 28–30, xxviii. 19). The word *again* in ver. 9 is perhaps due to the compiler.

xxxv. 14, 16–22*a* are presumably JE (ver. 17 alludes to xxx. 22–24); but the analysis is very doubtful.

JE

Jacob set up a pillar upon her grave: that is the Pillar of Rachel's grave unto this day.
21 And Israel journeyed, and spread his tent beyond the tower of
22 Eder. And it came to pass, while Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard of it.

P

22*b* Now the sons of Jacob were
23 twelve: the sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah,
24 and Issachar, and Zebulun: the sons of Rachel; Joseph, and
25 Benjamin: and the sons of Bilhah, Rachel's handmaid; Dan,
26 and Naphtali: and the sons of Zilpah, Leah's handmaid; Gad, and Asher: these are the sons of Jacob, which were born to him
27 in **Paddan-aram**. And Jacob came unto Isaac his father unto Mamre, unto Kiriath-Arba (which is Hebron), where Abra-
28 ham and Isaac sojourned. And the days of Isaac were a hun-
29 dred and fourscore years. And Isaac **expired**, and died, and **was gathered unto his people**, being old and full of days: and his sons Esau and Jacob buried him.

36 **Now these are the generations**
2 **of** Esau, who is Edom. Esau took his wives of **the daughters of Canaan**: Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah the daughter of Zibeon the Hi-

xxxv. 22*b* xxxvi. 43 is in the style of P (see text); but there are internal inconsistencies (*cf.* xxxvi. 2 with 20, 24), and discrepancies between this and other sections of P (contrast 2*b*–5*a* with xxvi. 34 and xxviii. 9), which point to the use (perhaps by the compiler) of a different source. The expansions, by insertions, of an originally brief section is indicated by the repetition in ver. 9 of ver. 1.

P

3 vite; and Basemath Ishmael's
daughter, sister of Nebaioth.
4 And Adah bare to Esau Eliphaz;
5 and Basemath bare Reuel; and
Oholibamah bare Jeush, and Ja-
lam, and Korah: these are the
sons of Esau, which were born
unto him in the land of Canaan.
6 And Esau took his wives, and his
sons, and his daughters, and all
the **persons** of his house, and his
stock, and all his cattle, and
all his **gettings** which he had
gathered in the land of Canaan,
and went into the land . . .
away from the face of his brother
7 Jacob. For their **substance** was
too great for them to dwell to-
gether; and the **land of their
sojournings** could not bear them
8 because of their cattle. Thus
dwelt Esau in mount Seir: Esau
9 is Edom. **And these are the
generations of** Esau the father
of the Edomites in mount Seir:
10 these are the names of Esau's
sons; Eliphaz the son of Adah
the wife of Esau, Reuel the son
of Basemath the wife of Esau.
11 And the sons of Eliphaz were
Teman, Omar, Zepho, and Gatam,
12 and Kenaz. And Timna was
concubine to Eliphaz Esau's
son; and she bare to Eliphaz
Amalek: these were the sons of
13 Adah Esau's wife. And these
are the sons of Reuel; Nahath,
and Zerah, Shammah, and Miz-
zah: these were the sons of
14 Basemath Esau's wife. And
these were the sons of Oholi-
bamah, the daughter of Anah
the daughter of Zibeon, Esau's
wife: and she bare to Esau
Jeush, and Jalam, and Korah.
15 These are the chiefs of the sons
of Esau: the sons of Eliphaz the
firstborn son of Esau; chief
Teman, chief Omar, chief Zepho,

JE

P J

16 chief Kenaz, chief Korah, chief
Gatam, and chief Amalek: these
are the chiefs that came of Eli-
phaz in the land of Edom; these
17 are the sons of Adah. And these
are the sons of Reuel Esau's son;
chief Nahath, chief Zerah, chief
Shammah, chief Mizzah: these
are the chiefs that came of Reuel
in the land of Edom; these are
the sons of Basemath Esau's
18 wife. And these are the sons of
Oholibamah Esau's wife; chief
Jeush, chief Jalam, chief Korah:
these are the chiefs that came
of Oholibamah the daughter of
19 Anah, Esau's wife. These are
the sons of Esau, and these are
their chiefs (the same is Edom).
20 These are the sons of Seir the
Horite, the inhabitants of the
land; Lotan, and Shobal, and Zi-
21 beon, and Anah, and Dishon, Ezer,
and Dishan: these are the chiefs
of the Horites, the children of
22 Seir in the land of Edom. And
the children of Lotan were Hori
and Hemam; and Lotan's sister
23 was Timna. And the children
of Shobal are these; Alvan, and
Manahath, and Ebal, Shepho,
24 and Onam. And these are the
children of Zibeon; . . . and
Aiah, and Anah: this was that
Anah that found the hot springs
in the wilderness, as he fed the
25 asses of Zibeon his father. And
the children of Anah were these;
Dishon, and Oholibamah the
26 daughter of Anah. And these
are the children of Dishan;
Hemdan, and Eshban, and Ith-
27 ran and Cheran. The children
of Ezer are these; Bilhan, and
28 Zaavan, and Akan. The children
of Dishan are these; Uz, and
29 Aran. These are the chiefs that
came of the Horites; chief Lotan,
chief Shobal, chief Zibeon, chief

P

Anah, chief Dishon, chief Ezer, chief Dishan: these are the chiefs of the Horites according to their chiefs in the land
31 of Seir. And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.
32 And Bela the son of Beor reigned in Edom: and the name of his
33 city was Dinhabah. And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.
34 And Jobab died, and Husham of the land of the Temanites reigned
35 in his stead. And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith.
36 And Hadad died, and Samlah of Masrekah reigned in his stead.
37 And Samlah died, and Shaul of Rehoboth by the River reigned
38 in his stead. And Shaul died, and Baal-hanan the son of Achbor
39 reigned in his stead. And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.
40 And these are the names of the chiefs that came of Esau, **according to their families**, after their places, by their names; chief Timnah, chief Alvah, chief Je-
41 theth, chief Oholibamah, chief
42 Elah, chief Pinon, chief Kenaz,
43 chief Teman, chief Mibzar, chief Magdiel, chief Iram: these be the chiefs of Edom, according to their habitations in **the land of their possession**: this is Esau the father of the Edomites.

JE

37 And Jacob dwelt in the land

xxxvii. 1–2*a* is in the style of P.

P

of his father's sojournings, in
2 the land of Canaan. These are
the generations of Jacob.

JE

37 2*b* Joseph, being seventeen
years old, was feeding the flock
with his brethren; and he was
a lad with the sons of Bilhah,
and with the sons of Zilpah,
his father's wives: and Joseph
brought unto his father their
3 evil report. Now Israel loved
Joseph more than all his chil-
dren, because he was the son
of his old age: and he made
him a long sleeved garment.
4 And when his brethren saw that
their father loved him more than
all his brethren, they hated him,
and could not speak peaceably
5 unto him. And Joseph dreamed
a dream, and he told it his
brethren: and they hated him
6 yet the more. And he said
unto them, Hear, I pray you,
this dream which I have
7 dreamed: for, behold, we were
binding sheaves in the field, and,
lo, my sheaf arose, and also
stood upright; and, behold,
your sheaves stood round about,
and made obeisance to my sheaf.
8 And his brethren said to him,
Shalt thou indeed rule over
us? or shalt thou indeed have
dominion over us? And they

xxxvii. 2*b*–36 belongs to JE, but it is only toward the end that there is any trace of duplication. Ver. 28, recording the appearance of *Midianites*, repeats 25, which narrates the approach of *Ishmaelites*; and the two statements of Joseph's sale into Egypt in xxxvii. 36 and xxxix. 1 exhibit a similar difference of name. Probably two accounts have been blended: in the one Joseph was thrown into a pit at the suggestion of Reuben, and stolen thence (*cf.* xl. 15) by Midianites: in the other he was sold to Ishmaelites at the suggestion of Judah. The respective parts, after ver. 20, will be (i.) 21–24, 28 (*Then . . . . pit. And they brought Joseph into Egypt*), 29–30, 36. (ii.) 25–27, 28 (*and sold . . . . silver*), 31–35. The last is continued in xxxix. 1, and therefore belongs to J (see below): the other is consequently E.

P JE

hated him yet the more for his dreams, and for his words.
9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obei-
10 sance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?
11 And his brethren envied him; but his father kept the matter
12 in mind. And his brethren went to feed their father's flock in
13 Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to
14 him, Here am I. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flock; and bring me word again. So he sent him out of the vale of Hebron, and he
15 came to Shechem. And a certain man found him, and, behold, he was wandering in the field: and the man asked him,
16 saying, What seekest thou? and he said, I seek my brethren: tell me, I pray thee, where
17 they feed their flock. And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren,
18 and found them in Dothan. And when they saw him afar off, even before he came near unto them, they conspired against

P JE

him to slay him. And they said one to another, Behold,
this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become
of his dreams. And Reuben heard it, and he delivered him out of their hands; and said,
Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might deliver him out of their hands, to restore him to his father again.
And it came to pass, when Joseph was come unto his brethren, that they stript Joseph of his garment, his long sleeved garment that was
on him; and they took him, and cast him into the pit: and the pit was empty, there
was no water in it. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a train of Ishmaelites came from Gilead with their camels bearing spice and balsam and myrrh, going to carry it down to Egypt.
And Judah said unto his brethren, What profit is it if we slay our brother, and conceal
his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren
were content. Then there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty shekels

P JE

of silver. And they brought
29 Joseph into Egypt. And Reu-
ben returned unto the pit; and,
behold, Joseph was not in the
pit; and he rent his clothes.
30 And he returned unto his bre-
thren, and said, The child is not;
31 and I, whither shall I go? And
they took Joseph's garment, and
killed a he-goat, and dipped the
32 garment in the blood; and they
sent the long sleeved garment,
and they brought it to their
father; and said, This have we
found: know thou whether it
be thy son's garment or not.
33 And he knew it, and said, It is
my son's garment; a wild beast
hath devoured him; Joseph is
without doubt torn in pieces.
34 And Jacob rent his clothes, and
put sackcloth upon his loins,
and mourned for his son many
35 days. And all his sons and
all his daughters rose up to
comfort him; but he refused
to be comforted; and he said,
For I will go down unto the
grave to my son mourning.
Thus his father wept for him.
36 And the Medanites sold him
into Egypt unto Potiphar, an
officer of Pharaoh's, and captain
of the guard.

33 And it came to pass at that
time, that Judah went down
from his brethren, and turned
in to a certain Adullamite,
2 whose name was Hirah. And
Judah saw there a daughter of

Chap. xxxviii. and xxxix. are Jehovistic in the narrative parts (see text; the occurrence of *God* in xxxix. 9 is in a reported conversation between Joseph and an Egyptian woman). If xxxvii. 36 has been rightly assigned to E (see above), the description of Potiphar in xxxix. 1 as *an officer of Pharaoh, captain of the guard*, must have been introduced from E by the compiler: J may simply have called him *an Egyptian* (see xxxix. 5).

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a certain Canaanite, whose name was Shuah; and he took
3 her, and went in unto her. And she *conceived, and bare* a son; and he called his name
4 Er. And she *conceived again, and bare* a son; and she called
5 his name Onan. And she yet again bare a son; and called his name Shelah: and he was at Chezib when she bare
6 him. And Judah took a wife for Er his firstborn, whose name
7 was Tamar. And Er, Judah's firstborn, was wicked in the sight of *Jehovah;* and *Jehovah*
8 slew him. And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise
9 up seed to thy brother. And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he destroyed it to the ground, lest he should
10 give seed to his brother. And the thing which he did displeased *Jehovah;* wherefore he
11 slew him also. Then said Judah to Tamar his daughter-in-law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father's house.
12 And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnah, he and his friend Hirah the Adullamite.
13 And it was told Tamar, saying, Behold thy father-in-law goeth up to Timnah to shear his sheep.
14 And she put her widow's garments off from her, and covered her with a veil, and disguised herself, and sat in the entrance

P J

of Enaim, which is by the way to Timnah; for she saw that Shelah was grown up, and she was not given unto him to wife.
15 When Judah saw her, he thought her to be a harlot; because
16 she had covered her face. And he turned unto her by the way, and said, Come, I pray thee, let me come in unto thee (for he knew not that she was his daughter-in-law). And she said, What wilt thou give me, that thou mayest come in unto me?
17 And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a
18 pledge, till thou send it? And he said, What pledge shall I give thee? And she said, Thy signet, and thy cord, and thy staff that is in thine hand. And he gave them her, and came in unto her, and she conceived
19 by him. And she arose, and went away, and laid by her veil from her, and put on the garments of her widowhood.
20 And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand: but
21 he found her not. Then he asked the men of her place, saying, Where is the devotee, that was at Enaim by the way side? And they said, There was
22 no devotee in this place. And he returned to Judah, and said, I cannot find her: and also the men of the place said that there hath been no devotee in this
23 place. And Judah said, Let her keep it, lest we be put to shame; behold, I sent this kid, and
24 thou hast not found her. And it came to pass about three months after, that it was told Judah, saying, Tamar thy daugh-

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ter-in-law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and
25 let her be burned. When she was brought forth, she sent to her father-in-law, saying, By the man whose these are am I with child: and she said, Discern, I pray thee, whose are these, the signet, and cords, and
26 staff. And Judah acknowledged them, and said, She hath been more righteous than I; because I gave her not to Shelah my son. And he knew her again no more.
27 And it came to pass in the time of her travail, that, behold,
28 twins were in her womb. And it came to pass, when she travailed, that one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came
29 out first. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, Why hast thou broken forth on thine own account? therefore his name was
30 called Perez. And afterward came out his brother that had the scarlet thread upon his hand: and his name was called Zerah.

39 And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought
2 him down thither. And *Jehovah* was with Joseph, and he was a prosperous man; and he was in the house of his master the
3 Egyptian. And his master saw that *Jehovah* was with him, and that *Jehovah* made all that he

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did to prosper in his hand. And Joseph *found grace* in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that *Jehovah* blessed the Egyptian's house for Joseph's sake; and the blessing of *Jehovah* was upon all that he had in the house, and in the field. And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat. And Joseph was comely and well favoured. And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. But he refused, and said unto his master's wife, Behold, my master knoweth not what is with me in the house, and he hath committed all that he hath to my hand; he is not greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against **God**? And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. And it came to pass about this time, that he went into the house to do his business; and there was none of the men of the house there within. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. And it came to pass, when she saw that he had left his garment in her

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hand, and was fled forth, that
she called unto the men of her
house, and spake unto them,
saying, See, he hath brought
in a Hebrew unto us to mock
us; he came in unto me to lie
with me, and I cried with a loud
voice: and it came to pass, when
he heard that I lifted up my
voice and cried, that he left his
garment by me, and fled, and
got him out. And she laid up
his garment by her, until his
master came home. And she
spake unto him according to
these words, saying, The Hebrew
servant, which thou hast brought
us, came in unto me to mock
me: and it came to pass, as I
lifted up my voice and cried,
that he left his garment by
me, and fled out. And it came
to pass, when his master heard
the words of his wife, which she
spake unto him, saying, After
this manner did thy servant to
me; that his anger was kindled.
And Joseph's master took him,
and put him into the prison, the
place where the king's prisoners
were bound: and he was there
in the prison. But *Jehovah* was
with Joseph, and extended
mercy towards him, and showed
him grace in the sight of the
keeper of the prison. And the
keeper of the prison committed
to Joseph's hand all the priso-
ners that were in the prison;
and whatsoever they did there,
he was the doer of it. The
keeper of the prison looked not
to any thing that was under
his hand; because *Jehovah* was
with him, and that which he
did, *Jehovah* made it to pros-
per.

P

E

40 And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king
2 of Egypt. And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the
3 bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph
4 was bound. And the captain of the guard charged Joseph with them, and he served them: and they continued a season in
5 ward. And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the
6 prison. And Joseph came in unto them in the morning, and looked upon them, and, behold,
7 they were sad. And he asked Pharaoh's officers that were with him in ward in his master's house, saying, Wherefore look
8 ye so sadly to day? And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to **God**? tell
9 me it, I pray you. And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was be-
10 fore me; and in the vine were three branches: and when it budded, its blossoms shot forth; and the clusters thereof ripened

Chap. xl., from the correspondence of ver. 15 with the first of the two narratives dove-tailed into one another in the latter part of chap. xxxvii., seems to belong to E (*God* in ver. 8 is not decisive, since it is used by Joseph in speaking to foreigners).

P E

into grapes: and Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the
12 cup into Pharaoh's hand. And Joseph said unto him, This is the interpretation of it: The three branches are three days:
13 yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his
14 butler. But think on me when it shall be well with thee, and show mercy, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out
15 of this house: for indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should have put me into the
16 dungeon. When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three baskets of white
17 bread on my head. And in the uppermost basket there was all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my
18 head. And Joseph answered and said, This is the interpretation thereof: The three baskets
19 are three days: within yet three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off
20 thee. And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker
21 among his servants. And he

P E

restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's
22 hand: but he hanged the chief baker: as Joseph had inter-
23 preted to them. Yet did not the chief butler remember Joseph, but forgat him.

41 And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood
2 by the river. And, behold, there come up out of the river seven kine, well favoured and fat-fleshed; and they fed in the
3 reed-grass. And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the
4 river. And the ill-favoured and leanfleshed kine did eat up the seven well-favoured and fat kine.
5 So Pharaoh awoke. And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank
6 and good. And, behold, seven ears, thin and blasted with the east wind, sprung up after them.
7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold,
8 it was a dream. And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pha-
9 raoh. Then spake the chief butler unto Pharaoh, saying, I con-

Chap. xli. is a continuation of chap. xl., as appears from the reference to it in vers. 9–13; and its Elohistic character (except ver. 46) is seen from vers. 51, 52. (The use of *God* in other verses is inconclusive, as it occurs in conversations with Egyptians.)

P E

10 fess my faults this day: Pharaoh
was wroth with his servants, and
put me in ward in the captain of
the guard's house, both me and
11 the chief baker: and we dreamed
a dream in one night, I and he;
we dreamed each man accord-
ing to the interpretation of his
12 dream. And there was there
with us a young man, a Hebrew,
servant to the captain of the
guard; and we told him, and he
interpreted to us our dreams;
to each man according to his
13 dream he did interpret. And
it came to pass, as he inter-
preted to us, so it was; me he
restored unto mine office, and
14 him he hanged. Then Pharaoh
sent and called Joseph, and they
brought him hastily out of the
dungeon: and he shaved him-
self, and changed his raiment,
15 and came in unto Pharaoh. And
Pharaoh said unto Joseph, I have
dreamed a dream, and there is
none that can interpret it: and
I have heard say of thee, that
thou canst understand a dream
16 to interpret it. And Joseph an-
swered Pharaoh, saying, It is
not I: God shall give Pharaoh an
17 answer of peace. And Pharaoh
said unto Joseph, In my dream,
behold, I stood upon the bank
18 of the river: and, behold, there
came up out of the river seven
kine, fatfleshed and well fav-
oured; and they fed in the reed-
19 grass. And, behold, seven other
kine came up after them, poor
and very ill favoured and lean-
fleshed, such as I never saw in
all the land of Egypt for bad-
20 ness: and the lean and the ill
favoured kine did eat up the first
21 seven fat kine: and when they
had eaten them up, it could not
be known that they had eaten

P E

them; but they were still ill favoured, as at the beginning.
22 So I awoke. And I saw in my dream, and, behold, seven ears came up on one stalk, full and
23 good: and, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after
24 them: and the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could
25 declare it me. And Joseph said unto Pharaoh, The dream of Pharaoh is one: **God** hath showed Pharaoh what he is
26 about to do. The seven good kine are seven years; and the seven good ears are seven years:
27 the dream is one. And the seven lean and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of
28 famine. This is the thing which I spake unto Pharaoh: what **God** is about to do he showeth
29 unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt:
30 and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;
31 and the plenty shall not be known in the land by reason of that famine following; for it
32 shall be very grievous. And as for the dream being doubled unto Pharaoh, it is because the thing is established by **God**, and **God** will shortly bring it to pass.
33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.
34 Let Pharaoh do this, and let him appoint officers over the land,

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and exact the fifth part of the land of Egypt in the seven
35 plenteous years. And let them collect all the food of those good years that come, and lay up corn under the hand of Pharaoh as food in the cities,
36 and let them keep it. And that food shall be for a store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.
37 And the thing was good in the eyes of Pharaoh, and in the
38 eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the spirit of
39 God is? And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art:
40 thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be
41 greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of
42 Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain
43 about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he set him over all the
44 land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the
45 land of Egypt. And Pharaoh called Joseph's name Zaphenath-paneah; and he gave him to wife Asenath the daughter of Potiphera priest of On. And

P

. . . . . .

41 46 And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went through all the land of Egypt.

E

Joseph went out over the land of Egypt.

47 And in the seven plenteous years the earth brought forth by hand-
48 fuls. And he collected all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every
49 city, laid he up in the same. And Joseph collected corn as the sand of the sea, very much, until he left off numbering; for it was
50 beyond numbering. And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potiphera priest of On bare
51 unto him. And Joseph called the name of the firstborn Manasseh: For **God**, said he, hath made me forget all my toil, and
52 all my father's house. And the name of the second called he Ephraim: For, said he, **God** hath caused me to be fruitful in the
53 land of my affliction. And the seven years of plenteousness that was in the land of Egypt were
54 ended. And the seven years of famine began to come, according as Joseph had said: and the famine was in all lands; but in all the land of Egypt there was
55 bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Jo-

xli. 46, from its style, resembles P, though a similar chronological note occurs in l. 26 (E).

P JE

seph; what he saith to you, do.
56 And the famine was over all the face of the earth: and Joseph opened everything wherein there was . . ., and sold unto the Egyptians; and the famine waxed sore in the land of
57 Egypt. And all countries came into Egypt to Joseph to buy corn; because the famine was sore in all lands.

42 Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look
2 one at another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and
3 not die. And Joseph's ten brethren went down to buy corn
4 in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief be-
5 fall him. And the sons of Israel came to buy corn among those that came: for the famine was
6 in the land of Canaan. And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to
7 the earth. And Joseph saw his brethren, and he knew them, but

Chap. xlii. is of composite origin, if inconsistencies can be taken to indicate such. In ver. 35 the discovery of the money by the brothers on their arrival at home agrees with the fact that they had provision for the journey (ver. 25): but in ver. 27 mention is made of a lodging-place, with which the account in xliii. 21 harmonises. Chaps. xliii. and xliv. apparently belong to J (see below); and this determines the source of xlii. 27–28*a*. The rest of xlii. will then belong to E, with which accords the position of Reuben (vers. 22, 37). The use of *God* in all passages except 28*b* is indecisive, as Joseph appears in the character of an Egyptian. As regards phraseology, J uses *pannier*, and E *sack* (the two being confused in 27).

P JE

made himself strange unto them,
and spake roughly unto them;
and he said unto them, Whence
come ye? And they said, From
the land of Canaan to buy food.
8 And Joseph knew his brethren,
9 but they knew not him. And
Joseph remembered the dreams
which he dreamed of them, and
said unto them, Ye are spies; to
see the nakedness of the land
10 ye are come. And they said
unto him, Nay, my lord, but to
buy food are thy servants come.
11 We are all one man's sons; we
are true men, thy servants are no
12 spies. And he said unto them,
Nay, but to see the nakedness of
the land ye are come. And they
13 said, Thy servants are twelve,
brethren are we, the sons of one
man in the land of Canaan, and,
behold, the youngest is this day
with our father, and one is not.
14 And Joseph said unto them,
That is it that I spake unto you,
15 saying, Ye are spies: hereby ye
shall be proved: by the life of
Pharaoh ye shall not go forth
hence, except your youngest
16 brother come hither. Send one
of you, and let him fetch your
brother, and ye shall be kept in
prison, that your words may be
proved, whether there be any
truth in you: or else by the
life of Pharaoh surely ye are
17 spies. And he put them all
together into ward three days.
18 And Joseph said unto them the
third day, This do and live; for
19 I fear **God**: If ye be true men,
let one of your brethren be
bound in the house of your
prison: go ye, carry corn for
20 the famine of your houses: but
bring your youngest brother
unto me; so shall your words
be verified, and ye shall not die.

P JE

21 And they did so. And they said
one to another, We are verily
guilty concerning our brother,
whose anguish of soul we saw,
when he besought us, and we
would not hear; therefore is
22 this anguish come upon us. And
Reuben answered them, saying,
Spake I not unto you, saying, Do
not sin against the child, and ye
would not hear? therefore, be-
hold, also his blood is required.
23 And they knew not that Joseph
understood them; for the inter-
24 preter was between them. And
he turned himself about from
them, and wept; and returned
to them again, and communed
with them, and took from them
Simeon, and bound him before
25 their eyes. Then Joseph com-
manded to fill their vessels with
corn, and to restore every man's
money into his sack, and to give
them provision for the way;
and thus did he unto them.
26 And they laded their asses with
the corn, and departed thence.
27 And as one of them opened his
sack to give his ass provender
in the lodging-place, he saw his
money; for, behold, it was in the
28 mouth of his pannier. And he
said unto his brethren, My money
is restored; and, lo, it is even
in my pannier: and their heart
failed them, and they turned
trembling one to another, saying,
What is this that God hath done
29 unto us? And they came unto
Jacob their father unto the land
of Canaan, and told him all that
30 had befallen them, saying, The
man, who is the lord of the
land, spake roughly to us, and
took us for spies of the country.
31 And we said unto him, We are
32 true men; we are no spies: we
be twelve brethren, sons of our

P

JE

father; one is not, and the youngest is this day with our father in the land of Canaan.
33 And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your
34 households, and be gone: and bring your youngest brother unto me: then shall I know that ye are not spies, but that ye are true men: so will I deliver you your brother, and ye shall traffic
35 in the land. And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they
36 were afraid. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are
37 against me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee
38 again. And he said, My son shall not go down with you; for his brother is dead, and he alone is left: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

43 And the famine was sore in
2 the land. And it came to pass, when they had eaten up the

Chap. xliii. and xliv. belong to J, for in them Judah is given the same prominence as in the J portions of xxxvii. xliii. 14, however, has an expression which is elsewhere in Genesis only found in P; whilst the latter part of the verse refers to xlii. 36 (E): it therefore may come from the latter, but have been re-handled by the compiler.

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corn which they had brought
out of Egypt, their father said
unto them, Go again, buy us a
3 little food. And Judah spake
unto him, saying, The man did
solemnly protest unto us, say-
ing, Ye shall not see my face,
except your brother be with you.
4 If thou wilt send our brother
with us, we will go down and
5 buy thee food: but if thou wilt
not send him, we will not go
down: for the man said unto
us, Ye shall not see my face ex-
cept your brother be with you.
6 And Israel said, Wherefore dealt
ye so ill with me, as to tell
the man whether ye had yet a
7 brother? And they said, The
man asked us straitly of our-
selves, and of our kindred, say-
ing, Is your father yet alive?
have ye another brother? and
we told him according to the
tenor of these words: could we
certainly know that he would
say, Bring your brother down?
8 And Judah said unto Israel his
father, Send the lad with me,
and we will arise and go; that
we may live, and not die, both
we, and thou, and also our little
9 ones. I will be surety for him;
of my hand shalt thou require
him: if I bring him not unto
thee, and set him before thee,
then let me bear the blame for
10 ever: for except we had linger-
ed, surely now we had returned
11 a second time. And their father
Israel said unto them, If it must
be so now, do this; take of the
choice fruits of the land in your
vessels, and carry down the man
a present, a little balsam, and a
little honey, spices, and myrrh,
12 nuts, and almonds: and take a
second sum of money in your
hand; and the money that was

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brought again in the mouth of your panniers, carry it again in your hand; peradventure it was
13 an oversight: take also your brother, and arise, go again
14 unto the man: and **God Almighty** give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my
15 children, I am bereaved. And the men took that present, and they took a second sum of money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.
16 And when Joseph saw Benjamin with them, he said to the steward of his house, Bring these men into the house, and slay, and make ready; for these men shall
17 dine with me at noon. And the man did as Joseph bade; and the man brought the men into
18 Joseph's house. And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our panniers at the first time are we brought in; that he may assail us, and fall upon us, and take us for servants, and our asses.
19 And they came near to the steward of Joseph's house, and they communed with him at the
20 entrance of the house, and said, O my lord, we came indeed down
21 at the first time to buy food: and it came to pass, when we came to the lodging-place, that we opened our panniers, and behold, every man's money was in the mouth of his pannier, our money in full weight: and we have brought it again in our
22 hand. And other money have we brought down in our hands to buy food: we cannot tell who

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put our money in our panniers.
23 And he said, Peace be to you,
fear not: your God, and the
God of your father, hath given
you treasure in your panniers:
I had your money. And he
brought Simeon out unto them.
24 And the man brought the men
into Joseph's house, and gave
them water, and they washed
their feet; and he gave their
25 asses provender. And they made
ready the present against Joseph
came at noon: for they heard
that they should eat bread there.
26 And when Joseph came home,
they brought him the present
which was in their hand into the
house, and bowed themselves to
27 him to the earth. And he asked
them of their welfare, and said,
Is your father well, the old man
of whom ye spake? Is he yet
28 alive? And they answered, Thy
servant our father is in good
health, he is yet alive. And they
bowed down their heads, and
29 made obeisance. And he lifted
up his eyes, and saw his brother
Benjamin, his mother's son, and
said, Is this your younger
brother, of whom ye spake
unto me? And he said, God be
gracious unto thee, my son.
30 And Joseph made haste: for
his heart did yearn upon his
brother: and he sought where
to weep; and he entered into
his chamber, and wept there.
31 And he washed his face, and
went out, and refrained himself,
32 and said, Set on bread. And
they set on for him by himself,
and for them by themselves, and
for the Egyptians, which did
eat with him, by themselves:
because the Egyptians cannot
eat bread with the Hebrews;
for that is an abomination unto

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33 the Egyptians. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at
34 another. And he took and sent messes unto them from before him: but Benjamin's mess was five times as great as any of theirs. And they drank, and were merry with him.

44 AND he commanded the steward of his house, saying, Fill the men's panniers with food, as much as they can carry, and put every man's money in his pan-
2 nier's mouth. And put my cup, the silver cup, in the pannier's mouth of the youngest, and his corn money. And he did according to the word that Joseph had
3 spoken. As soon as the morning was light, the men were sent
4 away, they and their asses. And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye re-
5 warded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in
6 so doing. And he overtook them, and he spake unto them
7 these same words. And they said unto him, Wherefore saith my lord such words? Be it far from thy servants to do
8 this thing: behold, the money, which we found in our panniers' mouths, we brought again unto thee out of the land of Canaan; how then should we steal out of thy lord's house
9 silver or gold? With whomsoever of thy servants it be found,

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both let him die, and we also
10 will be my lord's servants. And
he said, Now also let it be ac-
cording unto your words: he
with whom it is found shall be
my servant; and ye shall be
11 blameless. Then they speedily
took down every man his pan-
nier to the ground, and opened
12 every man his pannier. And he
searched, and began at the eldest,
and ended at the youngest:
and the cup was found in Ben-
13 jamin's pannier. Then they rent
their clothes, and laded every
man his ass, and returned to the
14 city. And Judah and his breth-
ren came to Joseph's house; for
he was yet there: and they fell
15 before him on the ground. And
Joseph said unto them, What
deed is this that ye have done?
wot ye not that such a man as
16 I can certainly divine? and Ju-
dah said, What shall we say un-
to my lord? what shall we speak?
or how shall we clear ourselves?
God hath found out the iniquity
of thy servants: behold, we are
my lord's servants, both we, and
he also with whom the cup is
17 found. And he said, Be it far
from me to do so: but the man
in whose hand the cup is found,
he shall be my servant; and as
for you, get you up in peace un-
18 to your father. Then Judah came
near unto him, and said, Oh my
lord, let thy servant, I pray thee,
speak a word in my lord's ears,
and let not thine anger be kindled
against thy servant: for thou
19 art even as Pharaoh. My lord
asked his servants, saying, Have
20 ye a father, or a brother? and
we said unto my lord, We have
a father, an old man, and a child
of his old age, a little one; and
his brother is dead, and he alone

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is left of his mother, and his
21 father loveth him. And thou
saidst unto thy servants, Bring
him down unto me, that I may
22 set mine eyes upon him. And
we said unto my lord, The lad
cannot leave his father: for if
he should leave his father, his
23 father would die. And thou
saidst unto thy servants, Except
your youngest brother come
down with you, ye shall see my
24 face no more. And it came to
pass, when we came up unto thy
servant my father, we told him
25 the words of my lord. And our
father said, Go again, and buy
26 us a little food. And we said,
We cannot go down: if our
youngest brother be with us, then
will we go down: for we may
not see the man's face, except
our youngest brother be with us.
27 And thy servant my father said
unto us, Ye know that my wife
28 bare me two sons: and the one
went out from me, and I said,
Surely he is torn in pieces; and
29 I have not seen him since: and
if ye take this one also from me,
and mischief befall him, ye shall
bring down my gray hairs with
30 sorrow to the grave. Now there-
fore when I come to thy servant
my father, and the lad be not with
us; seeing that his life is bound
31 up in the lad's life; it shall come
to pass, when he seeth that the
lad is not with us, that he will
die: and thy servants shall bring
down the gray hairs of thy ser-
vant our father with sorrow to
32 the grave. For thy servant be-
came surety for the lad unto my
father, saying, If I bring him
not unto thee, then I shall bear
the blame to my father for ever.
33 Now therefore, I pray thee, let
thy servant abide instead of the

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lad a servant to my lord; and
let the lad go up with his breth-
34 ren. For how shall I go up to
my father, and the lad be not
with me? lest peradventure I
see the evil that shall come on
my father.

45 THEN Joseph could not re-
frain himself before all them
that stood by him; and he cried,
Cause every man to go out from
me. And there stood no man
with him, while Joseph made
himself known unto his brethren.
2 And he wept aloud: and the
Egyptians and the house of Pha-
3 raoh heard. And Joseph said
unto his brethren, I am Joseph;
doth my father yet live? And
his brethren could not answer
him; for they were troubled at
4 his presence. And Joseph said
unto his brethren, Come near to
me, I pray you. And they came
near. And he said, I am Joseph
your brother, whom ye sold
5 into Egypt. And now be not
grieved, nor angry with your-
selves, that ye sold me hither:
for **God** did send me before you
6 to preserve life. For these two
years hath the famine been in
the land: and yet there are five
years, in the which there shall
neither be ploughing nor harvest.
7 And **God** sent me before you to
preserve you a remnant in the
earth, and to save your lives by
8 a great deliverance. So now it
was not you that sent me hither,
but **God**: and he hath made me
a father to Pharaoh, and lord of
all his house, and a ruler through-
9 out all the land of Egypt. Haste

xlv. 1–xlvi. 5, in the main, belongs to E. as appeal can here be made to the use of *God*, since Joseph is no longer disguised; but it seems also to include traces of J; *e.g.*, the reference to Joseph's sale in xlv. 4–5.

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ye, and go up to my father, and say unto him, Thus saith thy son Joseph, **God** hath made me lord of all Egypt: come down unto
10 me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all
11 that thou hast: and there will I support thee; for there are yet five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.
12 And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh
13 unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down
14 my father hither. And he fell upon his brother Benjamin's neck, and wept; and Benjamin
15 wept upon his neck. Moreover he kissed all his brethren, and wept upon them: and afterward his brethren talked with him.
16 And the report thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and
17 his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the
18 land of Canaan; and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat
19 of the land. Now thou art commanded: this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and
20 come. Also regard not your stuff; for the good of all the land of

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21 Egypt is yours. And the sons of
Israel did so: and Joseph gave
them wagons, according to the
commandment of Pharaoh, and
gave them provision for the way.
22 To all of them he gave each man
changes of raiment; but to Ben-
jamin he gave three hundred
pieces of silver, and five changes
23 of raiment. And to his father
he sent after this manner; ten
asses laden with the good things
of Egypt, and ten she-asses laden
with corn and bread and supplies
24 for his father by the way. So
he sent his brethren away, and
they departed: and he said unto
them, See that ye fall not out by
25 the way. And they went up out
of Egypt, and came into the land
of Canaan unto Jacob their father,
26 and told him, saying, Joseph is
yet alive, and he is ruler over
all the land of Egypt. And
Jacob's heart grew cold, for he
27 believed them not. And they
told him all the words of Joseph,
which he had said unto them:
and when he saw the wagons
which Joseph had sent to carry
him, the spirit of Jacob their
28 father revived: and Israel said,
It is enough; Joseph my son is
yet alive: I will go and see him
before I die.

46 And Israel journeyed with
all that he had, and came to
Beersheba, and offered sacri-
fices unto the God of his father
2 Isaac. And **God** spake unto
Israel in the visions of the night,
and said, Jacob, Jacob. And he
3 said, Here am I. And he said, I
am **God**, the God of thy father:
fear not to go down into Egypt;
for I will there make of thee a
4 great nation: I will go down
with thee into Egypt; and I will

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	also surely bring thee up again: and Joseph shall put his hand 5 upon thine eyes. And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.
. . . . .	
46 6 And they took their cattle, and their **substance**, which they had **gathered** in the land of Canaan, and came into Egypt, Jacob, and all his seed with 7 him: his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt. 8 And these are the names of the children of Israel, which came into Egypt, Jacob and his sons: 9 Reuben, Jacob's firstborn. And the sons of Reuben; Hanoch, and Pallu, and Hezron, and Carmi. 10 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, the son of 11 a Canaanitish woman. And the sons of Levi; Gershon, Kohath, 12 and Merari. And the sons of Judah; Er, and Onan, and Shelah, and Perez, and Zerah: but Er and Onan died in the land of Canaan. And the sons of Perez 13 were Hezron and Hamul. And the sons of Issachar; Tola, and Puvah, and Job, and Shimron. 14 And the sons of Zebulun; Sered, 15 and Elon, and Jahleel. These are the sons of Leah, which she bare unto Jacob in **Paddan-aram**, with his daughter Dinah: all the **persons** of his sons and his daughters were thirty and three.	

xlvi. 6–27 is an extract exhibiting the phraseology of P; but the allusions in ver. 12 to xxxviii. 7, 10, in 15 foll. to c. xxix., xxx., and in 20 to xli. 50 (all JE), suggest that from ver. 8 onwards it has been revised by the compiler.

P

16 And the sons of Gad; Ziphion,
and Haggi, Shuni, and Ezbon,
17 Eri, and Arodi, and Areli. And
the sons of Asher; Imnah, and
Ishvah, and Ishvi, and Beriah,
and Serah their sister: and the
sons of Beriah; Heber, and Mal-
18 chiel. These are the sons of
Zilpah, whom Laban gave to
Leah his daughter, and these
she bare unto Jacob, even sixteen
19 persons. The sons of Rachel
Jacob's wife; Joseph and Ben-
20 jamin. And unto Joseph in
the land of Egypt were born
Manasseh and Ephraim, which
Asenath the daughter of Poti-
phera priest of On bare unto
21 him. And the sons of Ben-
jamin were Bela, and Becher,
and Ashbel, Gera, and Naaman,
Ehi, and Rosh, Muppim, and
22 Huppim, and Ard. These are
the sons of Rachel, which were
born to Jacob: all the persons
23 were fourteen. And the sons of
24 Dan; Hushim. And the sons of
Naphtali; Jahzeel, and Guni,
25 and Jezer, and Shillem. These
are the sons of Bilhah, which
Laban gave unto Rachel his
daughter, and she bare these
unto Jacob: all the persons were
26 seven. All the persons that
came with Jacob into Egypt,
which came out of his loins, be-
sides Jacob's sons' wives, all the
persons were threescore and six;
27 and the sons of Joseph, which
were born to him in Egypt, were
two persons: all the persons of
the house of Jacob, which came
into Egypt, were threescore and
ten.

J

28 And he sent Judah before him
unto Joseph, to show the way
before him unto Goshen; and

xlvi. 28–xlvii. 4 presumably belongs to J, from the prominence given to Judah (*cf.* also xlvi. 34 with xliii. 32).

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they came into the land of
29 Goshen. And Joseph made
ready his chariot, and went up
to meet Israel his father, to
Goshen, and presented himself
unto him; and he fell on his
neck, and wept on his neck
30 a good while. And Israel
said unto Joseph, Now let me
die, since I have seen thy face,
31 that thou art yet alive. And
Joseph said unto his brethren,
and unto his father's house, I
will go up, and tell Pharaoh,
and say unto him, My brethren,
and my father's house, which
were in the land of Canaan, are
32 come unto me; and the men are
shepherds, for they have been
keepers of cattle; and they have
brought their flocks, and their
herds, and all that they have.
33 And it shall come to pass, when
Pharaoh shall call you, and shall
say, What is your occupation?
34 that ye shall say, Thy servants
have been keepers of cattle from
our youth even until now, both
we, and also our fathers: that
ye may dwell in the land of
Goshen; for every shepherd is
an abomination unto the Egyp-
tians.

47 THEN Joseph came and told
Pharaoh, and said, My father
and my brethren, and their
flocks, and their herds, and all
that they have, are come out of
the land of Canaan; and, be-
hold, they are in the land of
2 Goshen. And he took of his
brethren five men, and presented
3 them unto Pharaoh. And Pha-
raoh said unto his brethren,
What is your occupation? And
they said unto Pharaoh, Thy
servants are shepherds, both we,
4 and also our fathers. They said

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	moreover unto Pharaoh, To sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.
	. . . . .
	6*b* In the land of Goshen let them dwell: and if thou knowest any capable men among them, then make them rulers over my cattle.
47 5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee.	
6 The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell.	
7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed	
8 Pharaoh. And Pharaoh said unto Jacob, How old art thou?	
9 And Jacob said unto Pharaoh, The **days of the years of my sojournings** are a hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers **in the days of**	
10 **their sojournings.** And Jacob blessed Pharaoh, and went out	
11 from before Pharaoh. And Joseph placed his father and his brethren, and gave them **a possession** in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.	
	12 And Joseph supported his father, and his brethren, and all his father's household, with bread, according to their little ones.
	13 And there was no bread in all the land; for the famine was very sore, so that the land of Egypt

xlvii. 6*b*, 13–31 (except 27*b*, 28) may come from the same source (J).

xlvii. 12 is perhaps from E: *cf.* xlv. 11.

xlvii. 5-6*a*, 7–11, are both distinct from the J sections with which they are incorporated, and similar to other parts of P.

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and all the land of Canaan was exhausted by reason of the
14 famine. And Joseph collected all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pha-
15 raoh's house. And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.
16 And Joseph said, Give your cattle; and I will give you for
17 your cattle, if money fail. And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for the horses, and for the stock of sheep, and for the stock of oxen, and for the asses: and he fed them with bread in exchange for all their
18 cattle for that year. When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, that our money is spent, and my lord hath our stock of cattle, there is not aught left in the sight of my lord, but
19 our bodies, and our *soil:* wherefore should we die before thine eyes, both we and our *soil?* buy us and our *soil* for bread, and we and our *soil* will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the *soil* be not
20 desolate. And Joseph bought all the *soil* of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine was sore upon them: so the land became Pharaoh's.
21 And as for the people, he removed them to the cities from one

P

J

end of the borders of Egypt even
22 to the other end thereof. Only
the *soil* of the priests bought he
not; for the priests had a por-
tion assigned them of Pharaoh,
and did eat their portion which
Pharaoh gave them: wherefore
23 they sold not their *soil*. Then
Joseph said unto the people,
Behold, I have bought you this
day and your *soil* for Pharaoh:
lo, here is seed for you, and ye
24 shall sow the *soil*. And it shall
come to pass in the increase, that
ye shall give the fifth part unto
Pharaoh, and four parts shall
be your own, for the seed of the
field, and for your food, and for
them of your households, and
to be food for your little ones.
25 And they said, Thou hast saved
our lives; let us *find grace* in the
sight of my lord, and we will be
26 Pharaoh's servants. And Joseph
made it a law over the land of
Egypt unto this day, that Pharaoh
should have the fifth part; only
the land of the priests became
27 not Pharaoh's. And Israel dwelt
in the land of Egypt, in the
land of Goshen.

27*b* And they **gat them possessions**
therein, and **were fruitful and**
28 **multiplied** exceedingly. And
Jacob lived in the land of Egypt
seventeen years: so the whole
age of Jacob was a hundred
forty and seven years.

29 And the time drew nigh that
Israel must die: and he called
his son Joseph, and said unto
him, If now I have *found grace*
in thy sight, put, I pray thee,
thy hand under my thigh, and
show to me mercy and truth;
bury me not, I pray thee, in
30 Egypt: but I will lie with my

xlvii. 27*b*–28 is clearly from P.

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JE

fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said.
31 And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head.

48 And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.
2 And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

48 3 And Jacob said unto Joseph, **God Almighty** appeared unto me at Luz in the land of Canaan, and blessed me, and
4 said unto me, Behold, I will **make thee fruitful, and multiply thee**, and I will make of thee **an assembly of people**; and will give this land to thy seed after thee for **an everlasting**
5 **possession**. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they
6 shall be mine. And thy issue, which thou **begettest** after them, shall be thine, and shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Paddan, Rachel died by my

xlviii. 1–2, 7–22 are mainly Elohistic (*God* appears throughout, and the announcement of Jacob's sickness in ver. 1 ignores the Jehovistic narrative in xlvii. 29–31); but there are possibly elements of J (*cf.* 7 with xxxv. 16–18).

xlviii. 3–6 has the usual characteristics of P: ver. 3 alludes to xxxv. 9, foll.

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side in the land of Canaan in
the way, when yet there was
a little way to come unto Eph-
rath: and I buried her there in
the way of Ephrath (the same
8 is Bethlehem). And Israel be-
held Joseph's sons, and said,
9 Who are these? And Joseph
said unto his father, They are
my sons, whom God hath given
me in this place. And he said,
Bring them, I pray thee, unto
10 me, and I will bless them. Now
the eyes of Israel were dim for
age, so that he could not see.
And he brought them near unto
him; and he kissed them, and
11 embraced them. And Israel
said unto Joseph, I had not
thought to see thy face: and,
lo, God hath showed me also
12 thy seed. And Joseph brought
them out from between his
knees, and he bowed himself
13 with his face to the earth. And
Joseph took them both, Eph-
raim in his right hand toward
Israel's left hand, and Manasseh
in his left hand toward Israel's
right hand, and brought them
14 near unto him. And Israel
stretched out his right hand,
and laid it upon Ephraim's head,
who was the younger, and his
left hand upon Manasseh's head,
guiding his hands wittingly; for
15 Manasseh was the firstborn. And
he blessed Joseph, and said,
The God before whom my fathers
Abraham and Isaac did walk,
the God which fed me all my
16 life long unto this day, the
angel which redeemed me from
all evil, bless the lads; and let
my name be called on them, and
the name of my fathers Abra-
ham and Isaac; and let them
grow into a multitude in the
17 midst of the earth. And when

P JE

Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head
18 unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand
19 upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: nevertheless his younger brother shall be greater than he, and his seed shall become a
20 multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, **God** make thee as Ephraim and as Manasseh: and he set Eph-
21 raim before Manasseh. And Israel said unto Joseph, Behold, I die: but **God** shall be with you, and bring you again into
22 the land of your fathers. Moreover I give to thee one mountain-slope above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

49 And Jacob called unto his sons, and said, Collect yourselves together, that I may tell you that which shall befall you in
2 later days. Assemble yourselves together, and hear, ye sons of Jacob; and hearken unto Israel
3 your father. Reuben, thou art my firstborn, my might, and the first-fruits of my strength, pre-eminent in dignity, and
4 pre-eminent in power: boiling over like water, thou must not

Chap. xlix. 1–28*a* is from J (see ver. 18). The principal contents have probably been incorporated from an independent source, many of the expressions being archaic, poetical, or rare.

P J

have the pre-eminence; because thou wentest up to thy father's bed; then defiledst thou it: he
5 went up to my couch. Simeon and Levi are brethren; weapons
6 of violence are their swords. O my soul, come not thou into their council; unto their assembly, my glory, be not thou united: for in their anger they slew men, and in their selfwill they hamstrung
7 oxen. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter
8 them in Israel. Judah, thou art he whom thy brethren shall praise: thy hand shall be on the neck of thine enemies: thy father's children shall bow down
9 before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as a lioness; who shall rouse
10 him up? The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until he come to Shiloh; and unto him shall the obedience
11 of the peoples be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he hath washed his garments in wine, and his clothes in the blood of
12 grapes: his eyes shall be red with wine, and his teeth white
13 with milk. Zebulun shall dwell by the coast of the sea; and he shall be for a coast of ships; and his border shall be upon Zidon.
14 Issachar is a strong ass couching down between the sheep-
15 folds: and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and was reduced to the forced labour of a servant.
16 Dan shall judge his people, as

P J

17 one of the tribes of Israel. Dan
shall be a serpent in the way,
an adder in the path, that biteth
the horse's heels, so that his
18 rider falleth backward. I have
waited for thy salvation, O *Je-*
19 *hovah*. Gad, a troop shall press
on him: but he shall press on
20 their heel. Out of Asher shall
come fat — his bread, and he
21 shall yield royal dainties. Na-
phtali is a hind let loose: one
22 who giveth goodly words. Jo-
seph is a young fruit tree, even a
young fruit tree by a fountain;
whose branches run over the
23 wall: the archers have sorely
grieved him, and shot at him,
24 and persecuted him: but his
bow abode in strength, and the
arms of his hands were made
active from the hands of the
Mighty. One of Jacob, from
thence, from the shepherd, the
25 stone of Israel: even from the
God of thy father, who shall help
thee; and with the help of the
Almighty, who shall bless thee
with blessings of heaven above,
blessings of the deep that
coucheth beneath, blessings of
the breasts, and of the womb.
26 The blessings of thy father pre-
vail above the blessings of
my progenitors unto the utmost
bound of the everlasting hills:
they shall be on the head of
Joseph, and on the crown of the
head of him that is a prince
27 among his brethren. Benjamin
is a wolf that raveneth: in the
morning he shall devour the
prey, and at night he shall
28 divide the spoil. All these are
the twelve tribes of Israel: and
this is it that their father spake
unto them.

P

. . . . . .

49 28*b* And blessed them; every one according to his blessing he
29 blessed them. And he charged them, and said unto them, I am to be **gathered unto my people**; bury me with my fathers in the cave that is in the field of Ephron
30 the Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a **possession of a**
31 **burying-place**; there they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and
32 there I buried Leah; the purchase of the field and of the cave that is therein from **the**
33 **children of Heth.** And when Jacob had made an end of commanding his sons, he drew up his feet into the bed, and **expired**, and was **gathered unto his people.**

J

50 And Joseph fell upon his father's face, and wept upon
2 him, and kissed him. And Joseph commanded his servants the physicians to embalm his father: and the physicians em-
3 balmed Israel. And forty days were completed for him; for so are completed the days of the embalming; and the Egyptians mourned for him threescore
4 and ten days. And when the days of the mourning for him were past, Joseph spake unto the house of Pharaoh, saying,

xlix. 28*b*–33 belongs to P; *cf.* especially chap. xxiii.

l. 12–13 is a continuation of the preceding, and therefore also belongs to P.

l. 1–11, 14, appear to belong to J (*cf.* ver. 5 with xlvii. 29 foll.); whilst 15–26 are Elohistic (*cf.* 19, 23 with xxx. 2, 3, and 21 with xlvii. 12).

P

J

If now I have *found grace* in your eyes, speak, I pray you, in the
5 ears of Pharaoh, saying, My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.
6 And Pharaoh said, Go up, and bury thy father, according as he
7 made thee swear. And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the
8 land of Egypt, and all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land
9 of Goshen. And there went up with him both chariots and horsemen: and it was a very
10 great company. And they came to the threshing-floor of Atad, which is beyond Jordan, and there they lamented with a great and very sore lamentation: and he made a mourning for his
11 father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim,
14 which is beyond Jordan. And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

50 12 And his sons did unto him according as he commanded
13 them: for his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying-place of Ephron the Hittite, before Mamre.

15 And when Joseph's brethren saw that their father was dead, they

P

E

said, Joseph will peradventure hate us, and will fully requite us all the evil which we did unto
16 him. And they sent a messenger unto Joseph, saying, Thy father did command before he died,
17 saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they
18 spake unto him. And his brethren also went and fell down before his face; and they said, Be-
19 hold, we be thy servants. And Joseph said unto them, Fear not: for am I in the place of **God**?
20 But as for you, ye meant evil against me; but **God** meant it for good, to bring to pass, as it is this day, to save much people
21 alive. Now therefore fear ye not: I will support you, and your little ones. And he comforted them, and spake kindly
22 unto them. And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived a hun-
23 dred and ten years. And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were born upon
24 Joseph's knees. And Joseph said unto his brethren, I die: but **God** will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.
25 And Joseph took an oath of the children of Israel, saying, **God** will surely visit you, and ye shall carry up my bones from
26 hence. So Joseph died, being a hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

EXPLANATORY NOTES

EXPLANATORY NOTES

I. 1. *In the beginning:* Vers. 1–3 have been connected in three different ways: (1) as in the text; (2) "In the beginning, when God created the heaven and the earth (and the earth was without form . . . face of the waters), then God said . . .;" (3) "In the beginning, when God . . . the earth, then the earth was without form . . ."

As the words *God created the heaven and the earth* are a summary of the detailed narrative that follows, the expression *in the beginning* must be used absolutely (like ἐν ἀρχῇ, John i. 1), and not relatively.

God: The Hebrew word *Elohim* (which, etymologically, probably means an object of fear or reverence; *cf.* xxxi. 42) is plural in form, but when used of the God of Israel is generally construed with a singular attributive or predicate: exceptions are found in Gen. xx. 13, xxxv. 7 (see note); Josh. xxiv. 19; 1 Sam. xvii. 26.

2. *The deep:* The mass of surging waters which enveloped the globe and rendered it waste and void. The origin of this is not explained.

The spirit of God: cf. Ps. civ. 30, xxxiii. 6. That the word does not mean "a wind" drying up the waters (as in viii. 1) appears from (1) the unsuitableness of the word "brooded" with such a rendering; (2) the fact that the separation of the land from the water is the third creative act.

Brooded: In some cosmogonies the universe is represented as produced from an egg, and it has been thought that the expression here used may be a survival from a similar myth.

3. *God said:* Eight works of creation, distinguished by the words "God said," are divided between the six days:—(1) Light; (2) the firmament; (3) (*a*) dry land, (*b*) vegetation; (4) luminaries; (5) marine animals and birds; (6) (*a*) land animals, (*b*) mankind. It has been conjectured, in consequence, that the original account has been modified to suit the conception of the week of six days, with a concluding Sabbath. The words *God said* are twice used, in addition, on the sixth day to assign to man (*a*) his position and work, (*b*) his sustenance.

5. *One day:* The days are reckoned from morning to morning, according to the Babylonian system (*cf.* Pliny, *H. N.* ii. 79, *Ipsum diem alii aliter observavere. Babylonii inter duos solis exortus, Athenienses inter duos occasus, Umbri a meridie in meridiem*). That the daylight was

regarded as in some degree independent of the sun (which did not come into being until the fourth day) appears from Job xxxviii. 19–20.

Evening and *morning* are named in the order of their succession after the creation of the light.

6. *Firmament:* LXX. στερέωμα. The root means "to stamp upon" (Ezek. vi. 11, xxv. 6), and so "to expand" by stamping, and is used to express the making of plates of gold and silver (Exod. xxxix. 3 ; Jer. x. 9). The conception of the firmament, as determined by the context, seems that of a solid expanse (*cf.* Job xxxvii. 18), supporting the upper waters (Ps. cxlviii. 4) from which the rain descends, and dividing them from the seas. A similar notion underlies the epithets σιδήρεος and χάλκεος, used in the Greek poets (*cf.* Hom. *Od.* xv. 329 ; *Il.* xvii. 425). The matter-of-fact style of the description renders it difficult to regard its language as consciously figurative, like that of Ps. lxxviii. 23, 2 Kings vii. 2, and perhaps Gen. vii. 11.

14. *For signs: i.e.*, as indications of the weather and of the quarters of the sky. *For seasons: i.e.*, to mark festivals (see on ii. 2).

21. *Monsters:* In Deut. xxxii. 33 and Ps. xci. 13, the word is used of "serpents" (parallel to "asp" and "adder;" see also Ex. vii. 9, 10) ; in Ps. lxxiv. 13 and Isa. xxvii. 1, li. 9, of the crocodile as the symbol of Egypt ; in Ps. cxlviii. 7 and Job vii. 12, of sea-monsters generally.

26. *Let us make: cf.* iii. 22, xi. 7. The phrase may be a survival from a polytheistic stage of thought, like the plural form *Elohim ;* or it may be purposely used to imply the presence of subordinate celestial spirits, interested in the creative work (*cf.* 1 Kings xxii. 19–22 ; Isa. vi. 8). The "plural of majesty" to which it has sometimes been referred, is, in the Bible, only used in connection with Persian or Greek kings (Ezra iv. 18 ; 1 Macc. x. 19 ; contrast Gen. xli. 41), and will not explain iii. 22.

Over all the earth: The insertion of this in the middle of an enumeration of living creatures is peculiar enough to warrant the conjecture that the word *beasts* (*of*) has dropped out after *all ;* in which case the passage would accord with ver. 25.

27. *Male and female:* Though there is nothing in the narrative here which necessarily indicates that only a single pair of human beings was created, the belief is certainly implied in c. v. (also P).

29. *I have given you . . . for food: cf.* Ovid, *Met.* i. 104 (of the Golden Age) *Contentique cibis, nullo cogente, creatis, Arbuteos fœtus montanaque fraga legebant.*

II. 1. *All the host of them:* The word *host*, which elsewhere is only used in connection with *heaven*, and probably means the stars (see Deut. iv. 19, &c. ; though in 1 Kings xxii. 19 *the host of heaven* means the angels), is extended irregularly to the earth ; the more ordinary expression is found in Neh. ix. 6.

2. *On the seventh day God ended:* The LXX. has τῇ ἡμέρᾳ τῇ ἕκτῃ, probably a correction to prevent the word *ended* from being taken to imply that the work of creation extended to the seventh day. The week of

seven days seems to have arisen from the natural division of the lunar month into four quarters, the new moon and the Sabbath being constantly associated. The connection of the creation with the seven days' week is in Genesis peculiar to P, and the reference to it in Exod. xx. 11 (JE) may be a later insertion, for it does not occur in the corresponding passage in Deut. v. 12, foll., the writer of which would scarcely have omitted it if he had before him the passage in Exodus as it now exists. JE, however, contains allusions to the week as a division of time (see Gen. vii. 10, viii. 10, xxix. 27, 28).

4. *Generations: i.e.*, those who spring from any one, and the details concerning them: here equivalent to "the history of the heavens and the earth." As the term elsewhere refers to what follows (*cf.* v. 1, vi. 9, x. 1), it has been conjectured that the words *these are . . . were created* ought to precede i. 1, but have been placed in their present position by the compiler to connect the accounts of P and JE.

Jehovah: Whatever may have been the earliest signification of this Divine name, it is in Exod. iii. 14, 15, brought into connection with the words *I am that I am*, and must consequently have been regarded as the 3rd pers. sing. of the subst. verb. The real form of the word was probably *Jahăveh;* but a scrupulous desire to avoid the slightest breach of the command in Exod. xx. 7 led to the accommodation of its pointing to that of *Adonai* ("Lord"). The LXX. renders it regularly by Κύριος.

7. *Of the dust of the ground:* A Babylonian myth, quoted by Berosus (fourth century B.C.), relates that man was formed from earth which had been mixed with the blood of the god Bel. *Cf.* also the story of the creation of men by Prometheus out of earth mixed with water, Ovid, *Met.* i. 80–83.

8. *Eastward: i.e.*, from the Palestinian standpoint of the narrator.

Eden: see Introd. p. 34. In historic times there was a place called *Eden* in Assyria (2 Kings xix. 12; Isa. xxxvii. 12), and a *Beth-Eden* near Damascus (Amos i. 5).

10. *A river . . . heads:* The river which comes nearest to the description is the Euphrates, which, at a certain point in its course, is united to the Tigris (the Hiddekel) by some small streams, and which, in flowing through Babylonia, parts into several channels, two of which may be signified by the *Pishon* and *Gihon.* The former seems fixed for the most westerly of the channels in question by the mention of *Havilah*, which was at the east end of the desert that stretched from Egypt to Assyria (see Gen. xxv. 18). By others, however, the Pishon and Gihon are identified with the Eulæus (modern *Karun*) and Choaspes (modern *Kerkhah*), two streams which at present join the united waters of the Euphrates and Tigris near the sea; or the Phasis and Oxus; or the Indus and Nile (*cf.* note on ver. 13), the last view representing the four largest rivers known to the ancient world as having their origin in the Garden of Eden.

11. *Compasseth:* Not necessarily like an island, for the word is used of the Israelites marching along the border of Edom (Num. xxi. 4).

12. *Bdellium:* Elsewhere only mentioned in Num. xi. 7, of the appearance of manna. It was probably an aromatic resin; but the LXX. here has ἄνθραξ (a precious stone of a dark red colour, such as the carbuncle or ruby), and in Num. *l.c.* κρύσταλλος. It has also been taken to mean *pearl.*

Onyx stone: The LXX. here renders by ὁ λίθος ὁ πράσινος (perhaps the emerald), but elsewhere gives *smaragdus* (possibly also the emerald), *beryl*, *sardius*, and *onyx* as the equivalents of the Hebrew term.

13. *Cush:* The country of the Kassi, a people of Babylonia. The name, however, seems to have been confused with *Cush*, the modern Ethiopia; and in the LXX. of Jer. ii. 18, Γηών represents the Nile.

14. *Hiddekel:* LXX. Τίγρις (*cf.* Dan. x. 4.).

East of: Others render *this side of* (as viewed from Palestine). The Tigris, which bisected the country of Assyria, lay west of the chief city, Nineveh, but east of the earlier capital, Asshur.

20. *A help meet for him:* Man had no mate, as the other male creatures had. LXX. βοηθὸς κατ' αὐτὸν and βοηθὸς ὅμοιος αὐτῷ.

23. *Woman . . . man:* Heb. *Isshah . . . Ish.*

24. *Therefore shall a man . . . flesh:* Probably the comment of the historian; *cf.* xxxii. 32.

III. 1. *More subtle:* *cf.* Matt. x. 16.

6. *To make one wise:* lit. "in order to become wise;" *cf.* Ps. ii. 10. Others render (*desirable*) *to look upon* (*cf.* LXX. ὡραῖον τοῦ κατανοῆσαι), but the word seems to express mental regard (*cf.* Deut. xxxii. 29; Ps. xli. 1), not sight.

7. *Aprons:* Or *girdles.*

8. *The cool of the day:* lit. "the breeze of the day." Possibly in primitive times the sound of the wind itself was, in particular circumstances, regarded as indicating Jehovah's presence; *cf.* 2 Sam. v. 24 (the sound of marching in the tops of the mulberry trees).

15. *Bruise:* The word occurs in only two other places, Job ix. 17 (where the meaning "crush, bruise," is appropriate) and Ps. cxxxix. 11 (where it is unsuitable, a verb meaning "to cover" being required). With the rendering of the text, the application of the term to the serpent is inexact. Others translate *lie in wait for.* LXX. τηρήσεις . . . τηρήσει.

16. *Conception:* Since a numerous offspring was regarded in itself as a blessing, the combination *thy pain and thy conception* is equivalent to *the pain of thy conception*, the latter word serving to define the former (*cf.* Ps. xviii., title).

Thy desire: *i.e.*, in spite of the suffering which thy union with him shall produce. The LXX. has ἡ ἀποστροφή σου, implying a difference in the Hebrew.

20. *Eve:* Heb. *havvah*, "life." LXX. Ζωή (though in iv. 1 it has Εὔα).

24. *The Cherubim:* The Cherubim in the Bible always appear in connection with the Deity. They are described as winged beings,

acting at one time as the supporters of God's throne and chariot (Ps. xviii. 10), at another time as His guards and attendants (Ezek. xxviii. 14), whilst in the present passage they perform the analogous function of keeping, at His command, the way of the tree of life (*cf.* the treasure-guarding γρύπες of Greek legend, Hdt. iv. 13, &c.). Representations of them are stated to have covered the ark in the tabernacle (Exod. xxv. 18–20), and adorned its curtains (Exod. xxvi. 1), and were likewise stationed within the oracle of Solomon's temple (1 Kings vi. 23). The parallel, in Ps. xviii. 10, of the "wings of the wind," and their association, in Gen. iii. 24, with "a flaming sword," which might describe lightning flashes, make it probable that the conception of the Cherubim was originally that of the clouds which guarded the portals of the sky and formed the chariot of the Deity (*cf.* 1 Chron. xxviii. 18), or were the ministers of Divine wrath; and in general no definite form is ascribed to them. In Ezekiel, however, the description is fuller and the idea more complex, the "living creatures" which "are under the God of Israel" having four wings and four faces—those of a man, a lion, an ox, and an eagle (Ezek. i. 10, x. 14), and the images of them in the visionary temple (xli. 18–19) having two faces—those of a lion and a man. Ezekiel's representation seems to have been influenced by his acquaintance with the colossal figures of winged lions and oxen bearing human heads, specimens of which have been discovered among the ruins of Nineveh. Such carved colossi were placed at the entrance of temples and palaces, presumably as the guardian spirits, and the resemblance between their functions and those ascribed to the Cherubim in other parts of the Bible would make it natural for the prophet to use some of their attributes in his own imagery. From a comparison of Ezek. x. 14 with i. 10, the term *Cherub* appears to have belonged specifically to the ox-headed figures, though oxen and cherubim are distinguished in 1 Kings vii. 29.

IV. 1. *And the man:* That c. iv., though derived, like c. iii., from J, does not follow logically upon the latter, appears from its presupposing (1) the existence of a surrounding population from which Kain obtained his wife and the inhabitants of his city (iv. 17), and amongst whom he feared to find an avenger of blood; (2) the development of social life, as exhibited in the distinction between pastoral and agricultural pursuits, and the practice of sacrifice. Much of the narrative, however, is obscure. Nothing, for instance, is said of the reason for the Divine preference shown to Abel's offering, nor of the nature of the sign appointed for Kain. Such features suggest that the passage is a fragment, the connections of which are lost.

I have gotten: The name is associated with the Heb. *kānah*, "to get," though it is not really derived from it.

With the help of Jehovah: cf. xlix. 25; LXX. διὰ τοῦ Θεοῦ.

7. *If . . . well . . . if . . . not well:* The words imply that the different treatment of the two brothers (the reason for which is not given in vers. 4, 5) was not arbitrary.

Shall it not be lifted up: lit. "is there not lifting up?" implying either the raising of the countenance, which had fallen (as in the text), or the removal of guilt by pardon.

Its desire: Others render *unto thee shall be his desire, and thou shalt rule over him*, comparing iii. 16.

8. *Said to Abel his brother . . .:* The LXX. fills up the lacuna with Διέλθωμεν εἰς τὸ πεδίον.

Slew him: The allusion to the death of Abel by our Lord in Matt. xxiii. 35 scarcely establishes the historical character of the narrative, as the words "from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah" (2 Chron. xxiv. 20–22) can only be intended as a description of the whole of the written history of the Jews, the books of Chronicles being the last in the Jewish canon, as the book of Genesis is the first.

11. *Away from the ground:* It is unimportant whether the translation of the text be adopted (which ver. 14 favours), or the rendering *cursed art thou from the ground* (*i.e.*, the curse shall strike thee from the ground); for it is, in any case, implied that the earth, which had drunk Abel's blood, was thenceforth to be cursed with barrenness, and so would compel the murderer to become a wanderer.

13. *Punishment . . . bear:* Another rendering is *my guilt is too great for forgiveness* (LXX. μείζων ἡ αἰτία μου τοῦ ἀφεθῆναι), but ver. 14 favours the translation given in the text.

14. *From thy face . . . hid: cf.* ver. 16. God's presence is doubtless associated with Eden, the neighbourhood of which might be regarded as a sanctuary, in the event of any one seeking to avenge Abel's murder.

15. *Sevenfold:* Presumably by the sacrifice of seven lives for one.

16. *Land of Nod:* Though the description *east of Eden* implies that some particular locality is intended, the name itself means nothing more than "Land of Wandering."

20. *The father of:* Such a phrase is inconsistent with the idea of a universal flood following subsequently.

22. *Instrument:* The word rendered *instrument* is more appropriate to the workman than to the implements of his craft, so that possibly the words *father of* ought to be supplied from what precedes, and the passage translated *a forger, the father of every artificer of brass and iron.*

23. *And Lamech said:* The song of Lamech celebrates the invention of weapons, and implies that the possession of them confers the power of exacting greater vengeance than that demanded by God against any one who might slay Kain.

25. *Appointed:* Heb. *shith*, "to appoint."

26. *Began men . . . Jehovah:* The contrast between this statement and what is implied in iv. 3 suggests that J has included materials taken from more than one source; though it is possible that Abel may be purposely ignored, as he left no descendants. The Vulgate has *iste* (*i.e.* Enosh) *cœpit invocare nomen Domini.*

V. 1. *This is the book:* The genealogical table that follows (from P) is parallel to the one in iv. 17–24 (J), the former giving the descendants of Seth and the latter those of Kain, though the descent of Seth and his son from Adam is also mentioned in J (iv. 25–26). The fact that they consist respectively of seven and ten names (both favourite numbers in genealogies—*cf.* xi. 10–27; Ruth iv. 18–22), some being common to both lists, indicates their artificial construction. The correspondence between them will be seen when they are placed in columns:—

J.		P.
Adam	Adam	Adam
	Seth	Seth
	Enosh	Enosh
Kain		Kenan
		Mehalalel
		Jared
Enoch		Enoch
Irad		
Methujael		
Methushael		Methuselah
Lamech		Lamech
Jabal	Jubal Tubal-Kain	Noah
		Shem Ham Japheth.

The narrative in J is something more than a mere enumeration of persons, and is intended to describe the first beginnings of civilisation (iv. 20–22). In the table contained in P lives of extraordinary duration are attributed to the patriarchs mentioned in it—a feature occurring also in the early legends of other races (*cf.* Hes. *W. & D.* 130 (in the Silver Age) *ἑκατὸν μὲν παῖς ἔτεα παρὰ μητέρι κεδνῇ Ἐτρέφετ' ἀτάλλων μέγα νήπιος ᾧ ἐνὶ οἴκῳ*).

The numbers of the years attached to the several names, as given in the LXX. and the Samaritan version, differ from those preserved in the Massoretic text, the difference appearing principally in connection with the age each patriarch reached before begetting his eldest son, and thus affecting the length of time recorded to have elapsed between the Creation and the Flood. The received Hebrew text makes this period to be 1656 years, the LXX. 2242, and the Samaritan version 1307.

24. *Walked with God:* LXX. *εὐηρέστησε τῷ θεῷ*; so, too, in vi. 9, xlviii. 15.

And he was not: cf. 1 Kings xx. 40; Isa. xvii. 14. It is implied that Enoch, on account of his greater piety, was taken away by God suddenly, and at an earlier age than that at which the rest of the patriarchs died (*cf.* Isa. lvii. 1, and the Greek *ὃν οἱ θεοὶ φιλοῦσιν ἀποθνήσκει νέος*). The belief expressed in Heb. xi. 5 (which quotes the LXX. *οὐχ εὑρίσκετο, ὅτι μετέθηκεν αὐτὸν ὁ θεός*) that he was translated

without dying, does not seem to be a necessary conclusion from the Hebrew, though favoured by the substitution for the words *and he died* used of the other patriarchs, of the phrase here employed.

29. *Comfort:* The name Noah is etymologically connected with the Hebrew *nuah*, "to rest;" but is here associated with *niham*, "to comfort."

VI. 2. *Sons of God:* Elsewhere the expression is used of (1) "the angels" (Job i. 6, xxxviii. 7; *cf.* also Ps. lxxxix. 6); (2) "the people of God" (Hosea i. 10, xi. 1; Exod. iv. 22; Deut. xiv. 1; Ps. lxxiii. 15). The second series of passages makes it possible that the words are intended to designate the descendants of Seth (*cf.* iv. 26), the expression "daughters of men" being understood to mean the daughters of other men indiscriminately (*cf.* Jer. xxxii. 20). But it is improbable that the term *men* would be used in ver. 2 in a narrower sense than in ver. 1; it therefore seems best to regard the passage as describing the intermarriage of divine beings with mortal women (*cf.* Jude 6, 7), and so resembling the fables of the amours of the gods common in Greek mythology, though no parallels have hitherto been produced from Semitic sources.

3. *Rule in man: i.e.*, "My spirit (the breath of life, *cf.* vii. 22) shall not for an unlimited period continue to animate man; and when I withdraw it he will perish, for he too, like the other creatures, is flesh: therefore his natural life shall be shortened to a hundred and twenty years." For *rule* the LXX. has οὐ μὴ καταμείνῃ, implying a different original. Other renderings of the text are *shall not strive* and *shall not be abased.*

Because he also is flesh: LXX. διὰ τὸ εἶναι αὐτοὺς σάρκας. Others, pointing differently, render *in their going astray they become flesh, i.e.*, they lose their spiritual nature, and become wholly carnal; or *in consequence of their* (*i.e.*, the sons of God) *going astray, he* (man) *becomes flesh*, and so, like other flesh, short-lived.

So his days . . . years: Some of the patriarchs are represented (in P) as having exceeded the limit here named (Sarah's years being 127, Abraham's 175, Isaac's 180, Jacob's 147). Others render *yet his days . . . years, i.e.*, there shall be a respite, before the threatened punishment befalls the race, of 120 years. But the comparison of v. 32 with vii. 6 seems to imply that the interval was conceived to be only 100 years.

4. *Nephilim:* The proper meaning of the word is uncertain, but in Num. xiii. 33 the Nephilim appear as the ancestors of a race of mighty men to whom their name had passed. It has been suggested that the word may be connected with *nephel* (an abortion), and so denote monstrous births. The LXX. has οἱ γίγαντες.

The same: i.e., the fruit of the intercourse between "the sons of God" and the daughters of men.

7. *Cattle:* The word here seems to include all the larger kinds of animals (*cf.* vi. 20 (P), vii. 23 (JE)), wild beasts being first specifically mentioned in connection with the Flood story in vii. 14 (P).

9. *In his generation:* *i.e.*, among his contemporaries.

14. *Ark:* The same word as that used in Exod. ii. 3, 5.

Gopher wood: Some kind of resinous fir-tree.

15. *Cubits:* The length of the cubit varied, but seems generally to have been about 19 inches.

16. *To the measure of a cubit:* The opening is conceived as extending along every side of the ark, under the roof, a cubit deep.

17. *A flood of waters:* lit. "a flood, even waters," and so in vii. 6.

VII. 2. *Clean . . . not clean:* The distinction between clean and unclean animals has relation to the thank-offering mentioned in viii. 20, foll. For the Levitical law relating to the subject see Lev. xi.

By sevens: The addition, *each with its mate*, seems to indicate that seven pairs are intended.

3. *Of the fowl:* The LXX. reads as in ver. 2, *καὶ ἀπὸ τῶν πετεινῶν τοῦ οὐρανοῦ τῶν καθαρῶν ἑπτὰ ἑπτὰ ἄρσεν καὶ θηλύ, καὶ ἀπὸ πάντων τῶν πετεινῶν τῶν μὴ καθαρῶν δύο δύο ἄρσεν καὶ θηλύ.*

11. *The second month:* *i.e.*, the month *Ziv* (= May) if the ecclesiastical year is intended (*cf.* 1 Kings vi. 1), or *Bul* (= November) if the civil year is followed (*cf.* 1 Kings vi. 38).

Fountains of the great deep: Implying a belief in the existence of subterranean reservoirs from which the seas are fed (*cf.* Prov. viii. 28; Job xxxviii. 16).

19. *All the high mountains:* The statement is obviously intended in the same sense as xli. 57; Deut. ii. 25; 1 Kings x. 24.

VIII. 4. *Ararat:* Armenia, at the foot of Mount Taurus; *cf.* 2 Kings xix. 37 (= Isa. xxxvii. 38, where the LXX. has *Ἀρμενία*).

7. *The raven:* *i.e.*, the one which had been taken into the ark.

9. *Found no rest:* The dove was a bird of the valleys (Ezek. vii. 16), which were not yet dry.

13. *Six hundredth and first year:* The year (for which, and for ten days beyond, the Flood lasted, according to P) was a solar year of (approximately) 360 days, as appears from the fact that 150 days constitute five months; see vii. 11 and viii. 3–4.

22. *Winter:* The term means the first half of the agricultural year, and is rendered in the LXX. by *ἔαρ*.

IX. 3. *As the green herb:* Refers back to i. 29.

4. *Flesh with the life thereof, even the blood thereof:* The blood is the vehicle and medium of life; and the prohibition may be grounded on the respect due to life as derived ultimately from God.

5. *Of your lives:* Others render *according to your souls.*

13. *I do set . . . earth:* The significance here attached to the rainbow is naturally suggested by the circumstances under which it is uniformly produced.

23. *A garment:* Such as should have been used as a covering; *cf.* Exod. xxii. 26–27.

24. *Younger:* Whether the Hebrew should be rendered thus or by *youngest* is doubtful. The order of the names in v. 32, ix. 18, and

x. 1 (but not in the ethnographical table in c. x., which does not take account of priority of age; *cf.* x. 22 and xi. 11), points to Japheth as being the youngest son; but the natural (though not the necessary) meaning of the original here points to Ham; *cf.* 1 Sam. xvi. 11. That Shem was older than Japheth is certain from x. 21.

25. *Canaan:* As the text stands, Ham is punished through one of his sons, just as Noah's son had himself sinned against his father, and Canaan is named as being, of all the sons of Ham, the one which was eventually brought into the closest relations with Shem's descendants Israel. But it is possible that the blessing is derived from a source which made the three sons of Noah to be Shem, Canaan, and Japheth; and that the words in ver. 18 and 22, which point out the relationship between Ham and Canaan, are insertions of the compiler to harmonise the two accounts.

His brethren: used loosely for "the brethren of his father;" *cf.* xiii. 8, xxix. 12 (note).

26. *Canaan . . . servant:* So far as Israel represented Shem, the relation here indicated was realised by the subjugation of the Canaanites; *cf.* 1 Kings ix. 20–21.

27. *Dwell . . . Shem: cf.* Ps. xlvii. 9. Some take the subject of *dwell* to be *God.*

X. 1. *These are the generations:* This account of the descendants of the sons of Noah is derived both from P and J, the section of P forming a complete whole, whereas the parts taken from J contain nothing respecting Japheth. There appears, however, to be no important difference between the two sources; and though discrepancies exist here and there (*cf.* note on ver. 7), they seem, in the main, to follow the same lines. The list is a catalogue of nations rather than of individuals. This appears on the surface in the case of plural names like *Kittim, Dodanim, Ludim,* &c.; but even where the names are singular, it seems likely that they were intended to have a collective as much as an individual meaning. That in the enumeration of the various nations their descent from a single origin is implied is obvious (see especially x. 32). But the fact that the several peoples assigned to the different sons of Noah (so far as they can be identified) are for the most part contiguous, suggests that geographical position has modified, if it has not given rise to, the racial connection which the tradition represents to have existed between them. The survey is seemingly intended to embrace all the nations (with a few exceptions) which came within the range of the writer's knowledge. The descendants of Japheth, it will be seen, occupy the northern, those of Ham the southern, and those of Shem the central countries, as viewed from a Palestinian standpoint. The arrangement by which the offspring of Shem are enumerated last and not the first is in accordance with the principle observed elsewhere (*cf.* c. xxxvi. and xxv. 12–17) of tracing the collateral branches before proceeding with the principal line of descent.

2. *Gomer:* Of the sons of Japheth, *Gomer* represents the most northerly known peoples (*cf.* Ezek. xxxviii. 6), the Κιμμεριοι of Homer

(*Od.* xi. 14), who were driven from their seats in Europe by the Scythians (Hdt. iv. 11). They first became known to the nations of Western Asia after their defeat by Esarhaddon in 677 B.C., a date which agrees with the mention of them here in P. *Magog*, from being associated with "the isles" or "coastlands" in Ezek. xxxix. 6, has been taken by some to denote Lydia (*cf. Gog* and *Gyges*); others identify the name with the Scythians. *Madai* stands for the Medes. *Javan* represents the Ionians of Asia Minor. The name *Tubal* has been identified with that of the Tibareni, who lived in Pontus near the Thermodon, but who appear from Assyrian inscriptions to have previously dwelt in the districts of Cilicia and Cappadocia. *Meshech*, if the Μόσχοι of Herodotus (iii. 94), lived near the Phasis, but according to the Assyrian inscriptions, once extended much farther south. With regard to *Tiras* nothing is known with certainty.

3. *The sons of Gomer:* The names afford an ample field for conjecture, but insufficient material for plausible conclusions.

4. *The sons of Javan: Elishah* has been conjectured to stand for Hellas (*cf.* Ezek. xxvii. 7). *Tarshish* is generally regarded as designating Tartessus in Spain. (The LXX. here has Θάρσεις, but in Isa. xxiii. 1, Καρχηδών, *i.e.* Carthage.) *Kittim* are the people of Cyprus (*cf.* Ezek. xxvii. 6), the name probably coming from the town of Κίτιον. For *Dodanim* the LXX. here and the Hebrew of 1 Chron. i. 7 give *Rodanim*, which possibly represents the Rhodians.

5. *In their lands . . . nations:* This appears to refer to all the sons of Japheth (*cf.* ver. 20, 31), so that it is probable that something is omitted after *divided*.

6. *The sons of Ham: Cush* represents the Ethiopians (*cf.* Isa. xviii. 1). *Mizraim* is Egypt, the form, which is a dual, referring to the two halves, Lower and Upper Egypt, called respectively *Mazor* (Isa. xix. 6, xxxvii. 25) and *Pathros* (Isa. xi. 11, Jer. xliv. 15). *Phut* is identified by the LXX. (Jer. xlvi. 9) with Libya, though its position between Mizraim and Canaan has been thought to point to some place on the east of Egypt. *Canaan* denotes the inhabitants of the country west of the Jordan, especially the lowlands on the Mediterranean seaboard (see Deut. i. 7). It is here associated with Egypt, perhaps on the ground of its having once been an Egyptian province.

7. *The sons of Cush:* Most of the names defy identification, and in some instances they are placed in a different connection by the two sources P and J. *Havilah* and *Sheba* here (in P) are descendants of Ham, whilst in vers. 28–29 (J) they are descendants of Shem, with which the mention of the former in ii. 11 (also J) agrees. *Dedan*, who is here likewise a descendant of Ham, is in xxv. 3 (J) made the son of Abraham, and therefore of the stock of Shem. Conversely in ver. 22 (P) *Lud* is represented as a son of Shem, whilst the *Ludim*, ver. 13 (J), are Hamites, though in this case the terms possibly stand for different peoples (see notes *ad loc.*). *Seba* and *Sheba* are generally identified with parts of Arabia. For *Havilah* see note on ii. 10.

8. *Cush engendered Nimrod:* This connection (in J) of Cush with Asia is probably the result of a confusion between the name generally given to the Ethiopians and the *Kassi*, a people of Northern Babylonia; *cf.* ii. 13.

9. *Before Jehovah:* Implying pre-eminence; *cf.* the Hebrew of Jonah iii. 3, and the Greek of Acts vii. 20.

10. *The beginning of his kingdom:* Assyrian religion and Assyrian culture (it has been said) had their ultimate root in Babylonia, but the political supremacy of the latter country gradually passed northwards, until Assyria finally became independent of the mother-country. *Babel* is Babylon on the Euphrates. Of *Erech* (in the native dialect *Uruk*) ruins are found in the mounds of Warka, on the left bank of the Lower Euphrates. *Accad* is conjectured to be *Agade*, which formed, with Sipar, the double city of Sepharvaim, to the north of Babylon. *Calneh* is not identified with certainty. *Shinar* is South Babylonia, the native names of which were Sumer and Sunger.

11. *Nineveh:* Its site is buried under the mounds of Kouyunjik, opposite the modern Mosul. *Calah* occupied the site of the modern village of Nimrud, 18 miles S.E. of Nineveh, at the junction of the Lycus (Greater Zab) and the Tigris, and was founded by Shalmanessar I. about 1300 B.C. These two, with *Resen* (which "was between Nineveh and Calah") and *Rehoboth Ir* (which means literally "the broad spaces of the city," and probably denotes a suburb), formed a network of towns between the Lycus and the Tigris, for which, after the reign of Sennacherib, the name of Nineveh was comprehensively employed.

13. *Ludim:* Possibly a settlement of Lydian mercenaries serving in Egypt; *cf.* Jer. xlvi. 9. Of the other names in this and the following verse little is known, except that by the *Pathrusim* are meant the inhabitants of South Egypt. Elsewhere the *Philistines* are connected with the *Caphtorim*, and not the *Casluhim;* see Jer. xlvii. 4; Amos ix. 7.

15. *Sidon his first born:* Sidon is stated to have been the first city built by the Phœnicians. The omission of all mention of Tyre is curious, as the name of that city is said to occur in the Tel-el-Amarna Tablets, and it was well known in the time of David; see 2 Sam. xxiv. 7; 1 Kings vii. 13.

Heth: A people who originally came from the region of Mount Taurus and the Orontes, and who appear to have occupied Palestine as the Egyptian rule over that country waned. In P the term is applied to the population of Palestine generally (see xxvii. 46, and c. xxiii.); but in Judges i. 26 it denotes the country near Lebanon.

16–17. Of the peoples here mentioned, the *Jebusites* were the early inhabitants of Jerusalem (Judges i. 21; 1 Chron. xi. 4); the *Amorites* occupied the country east of the Jordan and north of the Arnon (see Num. xxi. 13, foll.), though the name is sometimes applied likewise to the inhabitants of the region west of the Jordan (see xv. 16; Deut. vii. 1); and the *Hivites* were settled near Shechem and in North

Palestine (xxxiv. iv. 2 ; Judges iii. 3). The *Girgashites* cannot be identified with certainty. *Arka* and *Zemara* (*Simyra*) were towns in North Phœnicia, near the coast. *Arvad* (*Aradus*) was on a small island to the north of the river Eleutherius. *Hamath* (later *Epiphaneia*) was situated on the Orontes. The *Sinites* probably lived near Mount Lebanon.

19. *Gerar . . . Gaza:* The latter place was one of the five great Philistine cities (1 Sam. vi. 17), whilst Gerar lay near it, towards the south.

Sodom . . . Zeboiim: See note on xix. 1.

Lasha: Generally identified with *Calirrhoe*, near the east shore of the Dead Sea.

22. *Elam . . . Aram:* The country of *Elam* was the mountainous region near the head of the Persian Gulf, termed by Greek geographers *Susiana* (*cf.* Dan. viii. 2); *Asshur* represents Assyria; and *Aram*, Syria and Mesopotamia. What is indicated by *Lud* is unknown (the Lydians of Asia Minor seem to be excluded by their westerly position). *Arpachshad* probably stands for some part of Babylonia (*cf. Chasdim*).

23–30. Of the names in these verses, the only ones which can be conjecturally identified are *Sheba*, which stands for the Sabæans (*cf.* xxv. 3); *Ophir*, which is supposed to be the country near the mouth of the Indus, from which gold and valuable woods were obtained (1 Kings x. 11); and *Havilah*, for which see note on ii. 10. There is no *mountain Sephar*, but a town called *Saphar* was situated in the extreme south-west of Arabia.

25. *For in his days . . . divided:* Heb. *pālag*, "to divide."

XI. 1. *And the whole earth, &c.:* The purpose of this section (vers. 1–9) seems to be to explain the origin of the existing differences between nation and nation, which are in apparent conflict with the unity of race insisted on in c. x. There seems to be an anticipatory reference to it in x. 25; but the account of Babel in xi. 4–9 occurs awkwardly after the mention of it in x. 10; whilst the statement in ver. 1 is out of place after the recognition in x. 20, 31 (P) of a diversity of tongues. Independent parallels to the account of the confusion of tongues have not yet been discovered.

2. *Journeyed:* The point of departure is not mentioned, but the migration is probably conceived as taking place from the land of Ararat (viii. 4).

A plain in the land of Shinar: i.e., Babylonia; *cf.* Hdt. i. 178, Βαβυλὼν . . . κέεται ἐν πεδίῳ μεγάλῳ. The absence of rock rendered the use of brick necessary. The story that follows was probably suggested by the tower (of ancient construction) which formed the temple of Belus (see Hdt. i. 181), and the ruins of which have been found at Borsippa.

4. *A city and a tower:* The city would bind them together by bringing them into closer contact with one another, and the tower would strengthen common feelings of pride.

Whose top . . . heaven: cf. Deut. i. 28, ix. 1.

9. *Babel:* The native meaning of the name, as appears from the Assyrian inscriptions, is *Bab-ilu* "the gate (=court) of God;" but in

the text it is brought into connection with the Heb. *bālal*, "to confound." LXX. Σύγχυσις.

10. *These are . . . of Shem:* The genealogical table of Shem's descendants resembles that of Adam in c. v., and, like it, ends in a father (Terah) of three sons. The parallelism is increased in the LXX. by the interpolation, after Arpachshad, of the name Καϊνᾶν from v. 10, which makes the list, like the other, contain ten members instead of nine. The table exhibits a prolongation of life similar to that observed in c. v.; but the birth of the first child is placed at a very much lower and more natural age, and the longevity decreases as the record draws nearer more historical times. Here, as in c. v., the figures given in the received Hebrew text differ from those of the Samaritan version and of the LXX.

Two years after the flood: Since Noah begat Shem in his 500th year (ver. 32), and the Flood took place in Noah's 600th year, the 100 years here named as the age of Shem is a round number for 102.

28. *Ur of the Chaldees:* Its ruins have been discovered at El Mugheir, on the right bank of the Lower Euphrates. It was a residence of early Babylonian kings and a city of great importance. It has been objected to the connection here indicated between Abraham and Ur that in xxiv. 4, 7 (also J) Abraham himself alludes to Haran as his native place; *cf.* Deut. xxvi. 5. Possibly, however, the words there may be used loosely in the sense of a home.

31. *They went forth with them:* The absence of any antecedent to which the plural *them* can be referred makes it probable that the text is corrupt, and should be corrected into *he led them forth*, after the LXX. ἐξήγαγεν αὐτούς.

Haran: In N.W. Mesopotamia, the *Carræ* of Latin historians. Its site is still marked by ruins.

32. *Died:* The death of Terah is here mentioned by anticipation. That it really took place after Abraham left Haran appears from the fact that Terah, who was seventy when he begat Abraham (xi. 26), could only have been 145 when Abraham departed from Haran at the age of seventy-five (xii. 4).

XII. 2. *Become thou a blessing: cf.* ver. 3; Zech. viii. 13; Isa. xix. 24, 25.

3. *By thee . . . bless themselves: cf.* xlviii. 20, Ps. lxxii. 17, and contrast Jer. xxix. 22. The primary sense of the passage is determined by xxii. 18, xxvi. 4 (where the verb is reflective); but see Introd. p. 66.

6. *The place of Shechem: i.e.*, the Shechem mentioned in xxxiv. 2. The locality was between Mount Ebal and Mount Girizim, and is occupied by the modern *Nablus*.

Moreh may possibly not be a proper name, but mean *teacher*, the terebinth getting its appellation from being the seat of some seer who gave instruction there: *cf.* Judges ix. 37 (marg.), and the name *En-mishpat* (Well of Judgment), xiv. 7.

8. *Bethel:* The place was so named subsequently (xxviii. 19). It was situated twelve miles north of Jerusalem.

Ai: That Ai was near Bethel appears from its close association with it in Ezra ii. 28, but its exact situation is unknown.

9. *The South:* The southern part of what was afterwards the territory of Judah (Jer. xiii. 19). The LXX. here has ἐν τῷ ἐρήμῳ, but in xx. 1, εἰς τὴν πρὸς λίβα.

11. *Fair:* Sarah at the time was sixty-five (xvii. 17, compared with xii. 4).

13. *My sister:* See xx. 12.

15. *Pharaoh:* lit. "the great house," used as the title of Egyptian kings up to the time of the Persian conquest; *cf.* the phrase "The Sublime Porte." The king in question was presumably one of the Hyksos; *cf.* on xl. 1.

16. *Camels:* No representation or mention of camels is found (it is said) on early Egyptian monuments.

17. *Plagued Pharaoh:* The plagues probably preserved Sarah's chastity; *cf.* xx. 6, 17.

XIII. 1. *Went up: i.e.*, from the Nile valley to the south of Canaan.

3. *Bethel: cf.* note on xii. 8.

4. *At the first:* See xii. 7.

7. *Canaanite . . . Perizzite:* For *Canaanite* see on x. 6. The *Perizzites* seem to have been a closely allied nation; *cf.* Judges i. 4. From their association with the Rephaim in Josh. xvii. 15, it has been supposed that, like the latter, they were an aboriginal race; see on xiv. 5.

10. *The Plain of Jordan:* lit. "Circle of the Jordan" (LXX. τὴν περίχωρον τοῦ Ἰορδάνου), the valley on either side of the Jordan from Lake Chinnereth to the Dead Sea. The neighbourhood of Bethel, from its high position (1 Sam. xiii. 2; *cf.* Judges iv. 5), commanded an extensive prospect.

Zoar: See on xix. 22.

18. *Hebron:* About fifteen miles south of Jerusalem. Its earlier name was Kiriath-Arba; see xxiii. 2; Judges i. 10.

XIV. 1. *Shinar:* Properly South Babylonia, but applied by the Biblical writers to Babylonia in general (*cf.* x. 10, xi. 2, and the LXX. of Isa. xi. 11). For the possible origin of the narrative, see Introd. p. 47.

Ellasar: Called in the cuneiform inscriptions *Larsa*, a town in Lower Babylonia, between the Euphrates and Tigris.

Elam: See note on x. 22.

Goyim: The vagueness of the term (which simply means *nations*) has led to the conjecture that it is a mistake for *Gutim*, *i.e.*, Gutium, a country lying to the north of Babylonia.

3. *The vale of Siddim:* It seems probable that the writer believed the vale of Siddim to have been subsequently covered by the waters of the Dead Sea. This, however, is a mistake, if the cities of the Plain were situated (see note on xix. 1) at the north end of the lake, as the northern portion, by its geological character, could not have been formed by subsidence in such relatively recent times.

The Salt Sea: The Dead Sea is forty-six miles long and nine miles

broad, and its surface is more than 1300 feet below the sea-level. Its northern half is 1700 feet deep, but the southern portion is very shallow. The coast is encrusted with salt.

5. *The Rephaim, &c.: Rephaim* seems to have been the common appellation of the aboriginal inhabitants of Moab and Ammon (Deut. ii. 9-21), the *Emim* occupying the former territory. The *Horites* were the primitive possessors of Mount Seir, subsequently dispossessed by the Edomites. The *Zuzim* may possibly be identical with the *Zamzummim* named in Deut. ii. 20 (*cf.* Introd. p. 48). All these early races were believed to have been of gigantic stature (*cf.* 2 Sam. xxi. 16, marg.); LXX. οἱ γίγαντες.

Ashteroth Karnaim: Probably the same as Ashtaroth, in Bashan (Deut. i. 4). In Deut. iii. 11, 13, Og the king of Bashan is described as being of the remnant of the Rephaim.

Ham: Conjectured to be Rabbah in the country of the Ammonites. The LXX.'s ἅμα αὐτοῖς implies a different pointing of the Hebrew.

Kiriathaim: Believed to have been situated a little to the north of the river Arnon.

6. *Seir:* The range of hills extending from the Dead Sea to the Elanitic gulf.

El-paran: Probably the town situated at the northern extremity of the Elanitic gulf, the Elath or Eloth of later history (1 Kings ix. 26; 2 Kings xiv. 22).

7. *En-mishpat . . . Kadesh:* Probably Kadesh-Barnea, on the border between Edom and what was afterwards the territory of Judah (Num. xx. 16; Josh. xv. 3). The spring which gave the place its earlier name ("Spring of Judgment") still exists. The *country of the Amalekites* was the desert lying to the south of Palestine; see Num. xiii. 29. For the *Amorites* see on x. 16.

Hazezon-tamar: The same as Engedi (see 2 Chron. xx. 2), on the western shore of the Dead Sea. The invaders, advancing from the north-east, after traversing Bashan and the country east of the Jordan and the Dead Sea, reached El-paran, and then turning north and west, passed successively En-mishpat, Hazezon-tamar, and the cities of the Plain (see xix. 1, note), finally retiring towards Damascus (ver. 15).

13. *The Hebrew:* An appellation that alludes to the previous abode of the race on the other side of the Euphrates; LXX. ὁ περάτης.

14. *Led forth:* LXX. ἠρίθμησε.

Dan: As the city did not receive the name until after its conquest by the Danites (Josh. xix. 47; Judges xviii. 29), it is possible that the use of it here originated in a gloss (similar to those which occur elsewhere in the chapter), which has taken the place of the name by which it was then known.

15. *Hobah:* Placed by some between Damascus and Palmyra. Others identify it with a village very near the former city.

17. *The King's Vale:* The place where Absalom erected a pillar for himself (2 Sam. xviii. 18), possibly the valley of the Kidron, near Jerusalem, though this was rather a torrent-ravine (or Wady).

18. *Salem:* Probably Jerusalem; see Ps. lxxvi. 2, and *cf.* the connection of Adoni-*zedek* with Jerusalem (Josh. x. 1). Others identify it with the *Salim* mentioned in John iii. 23.

Priest: A king of Jerusalem is mentioned in the Tel-el-Amarna Tablets as owing his appointment to an oracle that was on Mount Moriah, and perhaps possessing both priestly and royal dignity.

God Most High: Heb. *El Elyon; cf. El Shaddai, El Beth-el, Bab-el* (xi. 9, note). The idea expressed by the name *El* seems to have been that of "strength."

20. *Of all: i.e.*, of all the spoil.

22. *Lifted up my hand: i.e.*, "I swear;" *cf.* Dan. xii. 7.

XV. 1. *After these things:* The chapter relates two distinct occurrences—(1) vers. 1–6; (2) 7–21. This appears from the fact that in the first section what is narrated takes place at night (see ver. 5), whilst the events of the other begin before sunset (ver. 12).

2. *I go: i.e.*, "I am departing childless;" *cf.* Ps. xxxix. 13. Others render *I am childless.*

Damascus: i.e., Damascus will inherit my possessions when Eliezer, to whom they will fall, returns thither. Some versions have *Eliezer the Damascene.*

9. *A heifer . . . young pigeon:* All five animals were among those offered in sacrifice according to the Mosaic law.

13. *Four hundred years.* } With the statement of ver. 13 the number
16. *The fourth generation.* } given in Exod. xii. 40 (*cf.* Gal. iii. 17) approximately coincides, whilst with that of ver. 16 agree the genealogies in Exod. vi. 16–20, Num. xxvi. 5–9, and (less exactly) Num. xxvi. 59. But vers. 13 and 16 harmonise with each other only if *generation* be taken to represent a much longer period than it is usually reckoned to be. In the Samaritan version and the LXX. of Exod. xii. 40, the sojourn of the patriarchs Abraham, Isaac, and Jacob in Canaan is included in the 430 years there mentioned. But this modified reading is suspicious, as the mention of the wanderings in Canaan seems out of place in connection with the Exodus.

17. *A smoking furnace:* The movement of the smoking furnace and fiery torch between the portions of the slaughtered victims marked the Divine inauguration of the Covenant, it being the custom for the contracting parties in a covenant to pass between portions of a slaughtered victim, imprecating a like death upon themselves in the event of their dealing falsely; *cf.* Jer. xxxiv. 18. In some cases the parties shared a common sacrificial meal; Gen. xxxi. 46.

18. *River of Egypt:* More commonly termed the "brook of Egypt' (as in 1 Kings viii. 65; Isa. xxvii. 12)—the Wady el-Aris, which flows through the peninsula of Sinai, and falls into the Mediterranean. Others understand the expression to denote the Nile.

19. *The Kenite, &c.:* The *Kenites* lived in the South country, and are mentioned in later history in connection with Judah (Judges i. 16) and the Amalekites (1 Sam. xv. 6). The *Kenizzites* and the *Kadmonites* were

presumably kindred Bedouin tribes. Caleb's father, who was included in the tribe of Judah, was a Kenizzite (Josh. xiv. 6). For the remaining names see notes on x. 6, 15, 16, xiii. 7, xiv. 5.

XVI. 4. *Despised:* For the contempt which barrenness carried with it, *cf.* xxx. 23.

7. *The angel of Jehovah:* For the most part, angels in the Bible are regarded as real persons (*e.g.*, in xxviii. 12, xxxii. 1, and especially 24, 25), occasionally even being identified in some degree with the Deity Himself (as here, *cf.* ver. 13; and see xviii. 2, note; xlviii. 15, 16); but in some passages they seem to be nothing more than the personification of Divine Providence (*e.g.*, xxiv. 40, 42), or of natural agencies fulfilling the Divine purposes (Ps. civ. 4; *cf.* 2 Sam. xxiv. 15, 16).

Shur: A place on the eastern frontier of Egypt, which the Israelites reached soon after crossing the Red Sea (Exod. xv. 22; *cf.* Gen. xx. 1).

11. *Ishmael:* lit. "God heareth," from *shāma*, "to hear," and *El*, "God."

12. *A wild man:* lit. "a wild ass of a man."

In the presence of: i.e., close to his brethren, though independent of them. Others render *east of; cf.* xxv. 18 (Shur *before* Egypt), 1 Kings xi. 7 (the Mount of Olives *before* Jerusalem).

13. *God of seeing: i.e.*, one whose eye the helpless does not escape.

Even here: i.e., a spot with no sacred associations.

Looked after: She was not allowed to see His face, but she had looked after Him as He passed from her; *cf.* Exod. xxxiii. 23.

14. *Beer-lahai-roi: i.e.*, "the well of the Living One, my beholder." The epithet, however, as applied to God, seems to have no relation to the preceding context; and a change in the pointing and the accents would perhaps yield the sense *the well of the living one of seeing, i.e.*, where a human being had seen God and lived (the general belief being that any one who saw God died: see Exod. xix. 21; Judges xiii. 22).

Between Kadesh and Bered: A spot, still supplied with water, on the road from Beersheba to Shur and Egypt, has been identified with the well in question. For *Kadesh* see note on xiv. 7; the situation of *Bered* is not precisely known.

XVII. 1. *Almighty:* Heb. *Shaddai*, probably an adjective formed from a root akin to the verb *shādad*, "to be powerful, violent" (*cf.* Joel i. 15), but regarded by the Rabbins as meaning "the All-Sufficient," with which the ἱκανός of the LXX. in Job xxi. 15 agrees.

5. *Abram: i.e.*, "the father is exalted." *Abraham* appears to be a modification of Abram, intended to assimilate the latter part to the word *hāmōn*, "multitude," so that the word might suggest the meaning "father of a multitude of nations."

10. *Circumcised:* Circumcision is a rite which existed in early times among several of the peoples of Asia and Africa, notably the Arabians, Egyptians (Hdt. ii. 37; *cf.* Josh. v. 2-9), Ethiopians, and the inhabitants of Palestine (Hdt. ii. 104) (with the exception of the Philistines, 2 Sam. i. 20), and has been observed to prevail among certain tribes in Cen-

tral and South America and in the Pacific Islands. The use of it may be due in some instances to considerations of cleanliness (*cf.* Hdt. ii. 37, the Egyptians τὰ αἰδοῖα περιτάμνονται καθαριότητος εἵνεκεν); in others, perhaps, to a desire to promote procreative vigour (for among the Arabians it was performed at the age of puberty, before marriage, in which connection it appears in Exod. iv. 25, where Zipporah, the wife of Moses, is represented as circumcising her son by way of substitution for her husband, who thereby became "a bridegroom of blood"). In certain cases, however, as in that of the Hebrews, religious associations became attached to it; and it is possible that at an early stage of religious development it was intended (like the redemption-money paid for the first-born, Exod. xiii. 11, foll.) as a substitute for a greater sacrifice, a part of the body being offered to the Deity, who had a claim on human life, instead of the whole (*cf.* Exod. iv. 24). The prominent place it continued to hold throughout in so elevated a religion as that of the Jews was doubtless due, on the one hand, to the fact that it served as a badge of distinction for the worshippers of Jehovah from certain of the neighbouring tribes (*e.g.*, the Philistines), and, on the other hand, to the ethical considerations which would readily gather round it, the laying aside of moral impurity being so naturally symbolised by such a mutilation: Deut. x. 16, xxx. 6; Jer. iv. 4. That the rite, as implied here, was of pre-Mosaic origin, appears also from c. xxxiv., and from the fact that it is not enacted in the law, but presupposed; see Exod. xii. 44; Lev. xii. 3.

15. *Sarai . . . Sarah:* The two words probably both signify "princess," the latter being the normal form (from *sar*, "prince"), and the former possibly a dialectic peculiarity, but taken here to mean "contentious," from *sārah*, "to strive."

19. *Isaac:* From *tsāhak*, "to laugh;" seemingly associated by P (xvii. 17) with *Abraham's* laughing in mockery; by J (xviii. 12) with *Sarah's* laughing in mockery; and by E (xxi. 6) with *Sarah's* laughing from joy.

XVIII. 2. *Three men:* Jehovah is conceived as speaking through each of the three angels indifferently. He speaks alike when the three men are present with Abraham (xviii. 16–17), when one is left after the departure of the others for Sodom (xviii. 22; *cf.* xix. 1), and when the two at Sodom hold converse with Lot (xix. 17–18).

6. *Measures:* lit. *seahs*, a *seah* being one-third of an *ephah*. The capacity of the latter is uncertain, but, according to the Rabbins, was about $4\frac{1}{2}$ English gallons.

17–19. *Shall I hide, &c.:* The destruction of the cities of the Plain, if the reason for it were imparted to Abraham, might serve as an object lesson to dispose his house to keep the way of Jehovah, and so secure the promised blessing.

19. *Known him: i.e.*, noticed him and admitted him to intimate communion (*cf.* Amos iii. 2).

20. *Because . . . great:* or, *Surely the cry . . . is great.*

XIX. 1. *Sodom:* The situation of Sodom and Gomorrah seems, from

the indication given in xiii. 10–11, where they are represented as being in sight from a spot between Bethel and Ai (ver. 3), and lying to the east, in the valley of the Jordan (ver. 11), to have been at the north end of the Dead Sea, though the name *Usdum* survives in connection with a spot at the south of the lake. The cause of their destruction seems to have been an eruption of bitumen, in which the neighbourhood abounds. Probably there existed large reservoirs of inflammable gas under the surface, which became by some means broken up (possibly by a tremor of earthquake); and the escaping gas and petroleum, on becoming ignited (perhaps by lightning), would create a conflagration which would easily destroy towns of a primitive construction. After the eruption, the district would naturally present an appearance like that described in Deut. xxix. 23 (where Admah and Zeboiim are included in the cities destroyed).

14. *Which had married: cf.* LXX. τοὺς εἰληφότας τὰς θυγατέρας αὐτοῦ. Others, *which were to marry; cf.* Vulgate, *qui accepturi erant filias eius.*

17. *Look not behind thee: i.e.*, to avoid seeing what it might prove fatal for a mortal to behold; *cf.* note on xvi. 13.

22. *Zoar: i.e.*, "little," from Heb. *tsāar*, "to be little," its earlier name being *Bela* (xiv. 2). The preservation of Zoar from the fate which is represented as having overtaken Sodom is perhaps in favour of its situation being placed at the south-east corner of the Dead Sea, where the name (*Segor*) is said to have existed in the time of the Crusades. In Wisd. x. 6 the calamity is extended to *five* cities, Zoar probably being included, from its mention in Gen. xiv. 2.

26. *A pillar of salt:* At the south-west extremity of the Dead Sea there is a ridge, consisting mainly of crystallised rock-salt, buttresses of which sometimes become detached, forming isolated columns. Some such pillar may have strengthened, if not occasioned, the belief expressed in the text. To the story of Lot's wife our Lord referred in warning His hearers against delay in seeking escape from impending destruction. As the allusion served equally well to indicate the kind of conduct against which the warning was directed, whether the story was well founded or not, the historical character of the narrative seems left an open question (Luke xvii. 32).

37. *Moab:* Suggestive of the Hebrew for "begotten from my father;" LXX. ἐκ τοῦ πατρός μου.

38. *Ben-ammi: i.e.*, "son of my people"—the offspring of parents of the same stock; LXX. υἱὸς γένους μου.

XX. 1. *Gerar:* South of Gaza; *cf.* x. 19.

2. *Sarah:* Sarah was now ninety according to P (see xvii. 17).

12. *Sister:* In 2 Sam. xiii. 13 it seems to be implied that such unions were recognised even in David's time; but they are among those prohibited by the Levitical law; *cf.* Lev. xviii. 9; Deut. xxvii. 22; Ezek. xxii. 11.

16. *Covering of the eyes: i.e.*, "Consider this something which will render those with thee blind to any dishonour thou mayest seem to

have incurred;" *cf.* xxxii. 20, where *I will appease him* is literally, "I will cover his face."

XXI. 12. *In Isaac . . . called:* *i.e.*, those of his descendants to whom, in particular, his name was to pass, and who were to inherit the Divine promises made to him, should be of Isaac's line; *cf.* Isa. xli. 8; John viii. 33; Acts xiii. 26.

14. *Beersheba:* An anticipatory use of the name, first bestowed under the circumstances described in ver. 31. Subsequently the place was included in Judah but possessed by Simeon (Josh. xv. 28, xix. 2).

15. *Cast the child:* The words, together with the expressions *lift up the lad* (ver. 18) and *he grew* (ver. 20), seem to imply that Ishmael was young enough to be carried by his mother; but P represents him as being thirteen years old before Isaac was born (xvii. 25).

20. *And became an archer:* Or, *he was growing up an archer.* Others render, *he became a shooter, a bowman.*

21. *Paran:* Probably the desert extending from the Gulf of Suez in the west to the country of Edom in the east, and from the mountain of Sinai in the south to the borders of Judæa in the north.

31. *Beersheba:* Properly "the well of seven," from *sheba*, "seven" (see ver. 28), but here brought by the following words into connection with the verb *nishba*, "to swear," an etymology repeated in xxvi. 31–33.

XXII. 2. *One of the mountains:* Identified by Jewish tradition with Mount Moriah, upon which the Temple was built (2 Chron. iii. 1). The name Moriah is associated in point of sound, if not of etymology, with the appellation contained in ver. 14, and in 2 Chron. *l.c.* is connected with the *appearance* of the angel of Jehovah to David on the threshing-floor of Ornan. The LXX., however, renders *the Land of Moriah* (ver. 2) by τὴν γῆν τὴν ὑψηλὴν; and as it has τὴν ὄρῦν τὴν ὑψηλήν for *the terebinth of Moreh* (xii. 6), but Ἀμωρεία in 2 Chron. *l.c.*, it is possible that the neighbourhood of Shechem (where the terebinth of Moreh stood), and not Jerusalem, was the scene of the sacrifice.

4. *On the third day:* The distance from Beersheba to Jerusalem, by way of Hebron, is about forty miles; from the former place to Shechem, between sixty and seventy.

13. *Behind him:* The LXX. has κριὸς εἷς, implying a difference in the Hebrew of a single letter.

14. *Jehovah Jireh:* "Jehovah sees," *i.e.*, notices and interposes in time of need (*cf.* xvi. 13). The expression recalls the words of Abraham in ver. 8.

He manifests Himself: Others render, *it shall be provided.* But, if the Hebrew accents are disregarded, the natural rendering of the text, as pointed, is *In the mount Jehovah manifests Himself* (LXX. ἐν τῷ ὄρει Κύριος ὤφθη), and, with different points, *In the mount Jehovah sees* (Vulgate, *In monte Dominus videbit*).

20. *Hath borne children:* Of the following names, *Uz* and *Aram* occur in a different connection in x. 22, 23 (P). *Buz* is associated in Jer. xxv. 23 with Dedan and Tema; see on xxv. 2, 13. *Chesed* is con-

nected with Chaldæa (Heb. *Chasdim*). For *Bethuel* see xxiv. 15 (J), xxv. 20 (P). The rest are unknown.

XXIII. 1. *The life of Sarah:* As Sarah was ninety when Isaac was born, the latter was now thirty-seven, so that a considerable interval is conceived as having elapsed between the events of this chapter and chap. xxii., where Isaac was still "a lad." By this time Abraham had left Beersheba (xxii. 19) for Hebron. The previous name of the latter place (Kiriath Arba) was derived from the name of an early ruler, who was one of the aboriginal giants (Josh. xiv. 15, xv. 13; Judges i. 10). Hebron was eighteen miles south of Jerusalem, between that city and Beersheba.

5. *Saying unto him:* The combination is rare (though it occurs in Lev. xi. 1), and accordingly the text is pointed by some so as to give the meaning, *saying, Pray, hear us* (*cf.* ver. 13). The LXX. here has μή, Κύριε, and in ver. 15, οὐχί, Κύριε.

9. *Machpelah:* That this is the name of the district, and not of the cave, appears from ver. 17. A mosque is now built over what is supposed to be the place of burial, near Hebron.

16. *Shekel:* A little less than half an ounce avoirdupois.

Current money: Merchants may have put a mark upon bars of gold and silver to signify that they were of full weight, as is said to have been done by the Phœnicians. LXX. τετρακόσια δίδραχμα ἀργυρίου δοκίμου ἐμπόροις.

XXIV. 2. *Under my thigh:* The act seems to be symbolic of subordination and a promise of obedience, or it may imply an appeal to the posterity (*cf.* the expression in xlvi. 26) of the person touched to avenge the infraction of the oath.

10. *Aram Naharaim:* lit. "Aram of the two rivers," the region lying between the Tigris and Euphrates, afterwards called Mesopotamia, which is the rendering of the LXX. Others limit it to the district between the Euphrates and the Chaboras.

22. *Nose-ring:* See ver. 47. The LXX. has ἐνώτια; and in ver. 47, περιέθηκε αὐτῇ τὰ ἐνώτια.

Half a shekel: About a quarter of an ounce. LXX. δραχμή.

48. *Brother:* More accurately, "brother's son;" *cf.* xiv. 16, xxix. 12.

53. *Precious things:* The gifts (*mōhar*) from the bridegroom to the relatives of the maiden (*cf.* xxxiv. 12; 1 Sam. xviii. 25), parallel to the Greek ἕδνα.

62. *From the way of Beer-lahai-roi:* The LXX. has διεπορεύετο διὰ τῆς ἐρήμου κατὰ τὸ φρέαρ τῆς ὁράσεως (see xxv. 11). Though the servant was despatched by Abraham, he is represented as returning to Isaac.

63. *To meditate:* Or *to lament;* see ver. 67 (end).

XXV. 1. *Another wife:* It seems probable (see ver. 6) that Keturah was Abraham's concubine during the life of Sarah, and not merely after the latter's death.

2. *And she bare him:* Of the names that follow, *Sheba* may represent the Sabæans. *Dedan* is connected with Arabia in Isa. xxi. 13, and

with Edom in Jer. xlix. 8. The *Midianites* (with whom the *Medanites* are identified in xxxvii. 28, 36) lived in the neighbourhood of Sinai and Moab (Exod. ii. 15 ; Num. xxii. 4). *Ephah* is associated with Midian in Isa. lx. 6.

6. *Concubines:* Keturah (*cf.* 1 Chron. i. 32), and (probably) Hagar.

The east country: Arabia.

13. *Sons of Ishmael: Nebaioth* (Isa. lx. 7) may perhaps represent the Nabatæans, whose capital was Petra. The people of *Kedar* (Isa. xxi. 16 ; Jer. xlix. 28), *Dumah*, and *Tema* (Isa. xxi. 14) occupied the Arabian desert which stretched from Babylonia to Egypt. *Jetur* and *Naphish* were neighbours of Israel on the east of the Jordan (1 Chron. v. 19).

18. *Shur:* See note on xvi. 7.

In the presence of: See note on xvi. 12.

25. *Esau:* From a verb meaning "to be hairy," the existence of which is said to be probably from the Arabic.

26. *Jacob:* From *ākab*, "to take by the heel." The form *Jacob-el* has been found in an Egyptian inscription, so that it is possible that *Jacob* is shortened from this, as *Nathan* is from *Nathan-el*, in which case the name perhaps means "(God) rewardeth ;" *cf.* the Heb. of Ps. xix. 11 (12).

Isaac . . . old: Isaac and his wife had been married twenty years (ver. 20).

30. *Edom:* From *ādom*, "red." Here the name is explicitly connected with the red pottage, but the language of ver. 25 suggests that the appellation was due to his ruddy colour when born.

31. *First:* lit. "this day ;" *cf.* 1 Kings i. 51, xxii. 5.

Birthright: Involving the claim to be head of the family, to whom would fall the blessing of Abraham (xxviii. 4). In later times it carried with it the larger portion of the inheritance (Deut. xxi. 17).

XXVI. 1. *The first famine:* See xii. 10.

18. *The wells . . . his father:* The only wells which Abraham is recorded to have digged were at Beersheba (xxi. 25–31), not Gerar.

20. *Esek:* From *āsak*, "to strive."

21. *Sitnah: i.e.*, "enmity."

22. *Rehoboth: i.e.*, "roomy spaces."

34. *Took to wife:* Though these verses, together with xxviii. 9, seem to be taken from P (see crit. note), they contain together an account of Esau's marriage at variance with that given (apparently also by P) in xxxvi. 2–3 (see note there).

XXVII. 5. *To bring it:* LXX. τῷ πατρὶ αὐτοῦ, implying a different Hebrew original.

13. *Upon me be thy curse:* Rebekah doubtless remembered what had been foretold respecting her younger son's future pre-eminence over his brother (xxv. 23).

15. *Goodly raiment:* The giving of the blessing partook of a religious character, which rendered such change of attire necessary ; *cf.* xxxv. 2.

27. *The smell of a field . . . blessed: i.e.*, of a field fragrant with herbs and flowers ; *cf.* Cant. iv. 11 ; Hos. xiv. 6.

28. *The dew:* Upon this the fertility of a country like Palestine largely depends; *cf.* Deut. xxxiii. 13, 28; Hos. xiv. 5.

33. *Yea, and he shall be blessed:* For the belief in the effectiveness of a blessing or curse once pronounced, *cf.* Num. xxii. 6.

36. *Jacob:* The name is here brought into connection with the secondary meaning of the verb *ākab* (see xxv. 26), "to overreach."

38. *Hast thou . . . blessing:* lit. "Is it thy one blessing?"

39. *Far from the fatness:* That this is the true rendering, and not *of the fatness*, appears from the following words, *by thy sword shalt thou live*, which imply that Esau's source of maintenance is not to be the peaceful occupation of agriculture; and this is confirmed by the language of the prophets Malachi (i. 3) and Obadiah (3), with whose account of Edom the present condition of the country, as described by modern travellers, is in agreement. For the different meanings conveyed in vers. 28, 39 by the same expression, *cf.* xl. 13 and 19.

40. *Break loose:* The precise meaning of the word is uncertain, but that given in the text (which readily passes into that of "wandering at large and unrestrainedly," and, in a metaphorical sense, "of being distracted") seems to suit the other passages where it occurs (see Jer. ii. 31; Hos. xi. 12 (marg.); Ps. lv. 2).

45. *Both:* The murderer would pay the penalty for his crime.

46. *The daughters of Heth:* This, followed by *the daughters of the land*, is awkward, and is omitted by the LXX.

XXVIII. 16. *Surely Jehovah . . . not:* Implying that Jehovah's presence had hitherto been connected by him only with places regarded as sacred by his father and grandfather, such as Beersheba (xxvi. 24, xxi. 33).

19. *Luz:* That Bethel and Luz were not altogether identical appears from Josh. xvi. 2. The situation of Bethel is twelve miles north of Jerusalem.

22. *Shall be God's house:* See xxxv. 7. In later times Bethel was a national sanctuary; see Judges xx. 18; 1 Sam. x. 3.

XXIX. 5. *The son of Nahor:* Really his grandson; see xxiv. 15, 29: *cf.* 2 Kings ix. 20 and 14.

12. *Brother:* Really his nephew; see xxviii. 2.

27. *Complete her week: i.e.*, celebrate the marriage feast, which lasted a week; *cf.* Judges xiv. 12.

32. *Reuben:* lit. "See! a son," but brought into connection with *rāah beonyi*, "he hath seen my affliction."

33. *Simeon:* From *shāma*, "to hear."

34. *Levi:* From *lāvah*, "to cleave to."

35. *Judah:* From *hōdah*, "to praise." The LXX. has "she called," as in the previous verses.

XXX. 2. *Am I in God's stead: cf.* 2 Kings v. 7.

3. *Upon my knees:* The person upon whose knees a new-born infant was laid thereby claimed it (*cf.* l. 23, Job iii. 12; Hom. *Il.* ix. 455, *Od.* xix. 401.

6. *Dan:* From *din*, "to judge," in the sense of "defender," "advo-

cate," implying that God had taken her under His protection, and asserted her cause against those who reproached her for childlessness.

8. *Naphtali:* From *niphtal*, "to wrestle."

11. *I am fortunate:* lit. "with good fortune;" LXX. *ἐν τύχῃ*. A different pointing of the Hebrew gives *good fortune has come.*

Gad: *i.e.*, "fortune;" *cf.* Isa. lxv. 11.

13. *Asher:* From *āshēr*, "to be happy."

14. *Love-apples:* Or *mandrakes* (*Mandragora autumnalis*), a plant having a strong smell (*cf.* Cant. vii. 13), and bearing yellowish-green apples about the size of a nutmeg, and with roots forked like the legs of a man; both its fruit and root were esteemed as a means of promoting fertility. LXX. *μῆλα μανδραγορῶν.*

17. *She conceived . . . a fifth son:* As it is implied in xxix. 35, xxx. 9, that a considerable interval elapsed between the births of Judah and Issachar, it is probable that the latter, together with Zebulun and Dinah, was born during the six years that followed the second period of seven (see xxxi. 41), otherwise Leah must have had seven children in as many years.

18. *Issachar:* lit. "He (God) brings a reward," from *yissā sāchār.*

20. *Zebulun:* From *zābal*, which in Hebrew means "to dwell," but according to the Assyrian is said to signify "to raise up," "exalt" (*cf.* LXX. *αἱρετιεῖ με ὁ ἀνήρ μου*). But the words, *God hath endowed me . . .* point to a name, *Zebudun*, from *zābad*, "to endow," "to present." The discrepancy is probably due to the account being a combination of two different records.

21. *Dinah:* It is implied in xlvi. 7 that Jacob had other daughters also.

22. *And God remembered:* It is not necessary to assume that all the children of Leah and the two handmaids were born before Joseph (see note on ver. 17).

24. *Joseph:* The words, *God . . . reproach*, connect the name with *āsaph*, "to take away," and point to E as the source of the narrative; but the explanation, *May Jehovah . . . son*, implies a derivation from *yāsaph*, "to add," and is derived from J (*cf.* crit. note).

27. *Tarry:* Unexpressed in the original, but necessary to complete the sense.

Divined: See note on xliv. 5.

32. *Speckled and spotted:* The sheep in the East are said to be almost all white, the goats mostly dark; and so those that were marked with black among the sheep and white among the goats might be expected to be few.

35. *He removed:* Laban, instead of falling in with Jacob's proposal (ver. 32), himself separated the unusual coloured cattle, and committed them to his sons to drive apart, whilst the normal coloured animals were left to the care of Jacob, the arrangement seemingly being that the offspring of the latter, which differed in colour from the sires and dams, should thenceforward be Jacob's hire. It was to ensure the number

of these being as great as possible that Jacob adopted the artifice described in vers. 37–39, 41–42. But ver. 40, as it stands, is out of harmony with the context, and its introduction may be the result of an amalgamation of two distinct accounts. If so, the one may have run (in agreement with what precedes), *And Jacob divided the lambs, and set flocks for himself apart, and put them not into Laban's flock*, whilst the other (which is only a fragment) may have described a different device.

XXXI. 12. *Dappled: i.e.*, white spots on a dark ground. As this is used instead of the *spotted* of xxx. 32, 33, 35, but with the same meaning, it probably indicates that the two passages are derived from different sources.

15. *Devoured the money:* This seems to imply that a portion of the *mōhar* (see on xxiv. 53) was usually returned in the form of dowry to the daughter: *cf.* the Homeric ἐδνοῦσθαι θυγατέρα (*Od.* ii. 53).

19. *Teraphim:* LXX. εἴδωλα, images (seemingly of human form, 1 Sam. xix. 13–16) worshipped as the tutelary gods or god of the house; so that Rachel thought to carry with her the fortune of the family. They were also used in some way to predict the future (Ezek. xxi. 21; Zech. x. 2).

21. *Over the River: i.e.*, the Euphrates.

23. *Seven days' journey:* The distance between Mesopotamia and Gilead is far too great to have been accomplished in this time.

25. *Gilead:* The mountainous district east of the Jordan, extending, roughly, from the south extremity of the Sea of Galilee to the northern end of the Dead Sea.

29. *The God of your father:* The plural includes Jacob's brethren (ver. 23); but the LXX. has ὁ θεὸς τοῦ πατρός σου.

35. *The manner of women is upon me:* Her condition would doubtless also prevent Laban from touching her (*cf.* Lev. xv. 19).

45–55. Two compacts can be distinguished—(1) That Jacob should be faithful to Laban's daughters (ver. 50); (2) that neither party should pass over the boundary agreed upon to the other's hurt (ver. 52). Possibly the pillar was connected with the one, and the heap with the other; but if so, the two accounts have become confused.

47. *Jegar-sahadutha:* Aramaic for "the heap of witness."

Galeed: i.e., "heap of witness."

49. *Mizpah: i.e.*, "watch tower." The spot must have been north of the Jabbok, the crossing of which is not mentioned until xxxii. 22. The Mizpah mentioned in Judges xi. 11 (Mizpeh of Gilead, ver. 29) was south of the Jabbok.

53. *Judge:* The plural verb seems to imply that Laban did not recognise the God of Abraham and the God of Nahor to be the same deity.

XXXII. 2. *Mahanaim: i.e.*, "two companies," referring to his own company and the host of angels he had met. This verse is from E, and it is possible that in J the name was connected with Jacob's own two companies (ver. 7). The name of a locality is wanted to explain the

there of ver. 13. From the course of the narrative the place would appear to be north of the Jabbok (subsequently a border city between Gad and Manasseh, Josh. xiii. 26, 30); but its exact position is doubtful.

3. *Field of Edom:* The name anticipates the final occupation (Deut. ii. 12), for at this time the country was still in the possession of the aboriginal Horites (xxxvi. 20), against whom Esau had to maintain himself by his armed followers. For the discrepancy between this passage (by JE) and the account of P, see on xxxvi. 6.

9. *Which saidst unto me:* See xxxi. 3.

11. *The mother with the children:* Or *the mother over the children*, in the attitude of protection; *cf.* Hos. x. 14.

12. *Thou saidst:* See xxviii. 13–15, though the language is not identical.

20. *Appease:* lit. "I will cover his face with the present;" *cf.* xx. 16, note.

22. *Jabbok:* The modern *Ez Zarka*, which flows into the Jordan on its left bank, midway between the Sea of Tiberias and the Dead Sea. According to the narrator, it got its name from the wrestling (*ābak*) which took place on its banks, though it is probably from *bākak*, "to pour out."

25. *Prevailed not:* That Jacob possessed great physical strength is implied in xxix. 10, contrasted with ver. 8.

26. *Let me go . . . breaketh:* Perhaps said in the spirit of xix. 17. It may have been this which betrayed to Jacob the supernatural character of his antagonist.

28. *Israel:* lit. "God strives" (*cf. Jerubbaal*, which is regarded as meaning "let Baal plead," Judges vi. 32), but implying "one who maintains a struggle with God." For the identification of God with His angel, *cf.* xvi. 10, 13, xxii. 11, 14.

Men: e.g., Esau and Laban. The LXX. has ὅτι ἐνίσχυσας μετὰ θεοῦ, καὶ μετὰ ἀνθρώπων δυνατὸς ἔσῃ.

29. *Wherefore . . . my name: cf.* Judges xiii. 18.

30. *Peniel: i.e.*, "the face of God." LXX. εἶδος θεοῦ. The *i* and *u* in *Peniel* and *Penuel* (ver. 32) are merely connective vowels. The position of the place (which is named in Judges viii. 8) is unknown.

XXXIII. 10. *Face of God:* Probably a popular expression of eulogy like the English *divine; cf.* 1 Sam. xxix. 9; 2 Sam. xiv. 17.

14. *To Seir:* Jacob's original destination was his father's home (xxxi. 18).

17. *Succoth: i.e.*, "booths." The place was probably on the east of the Jordan and south of the Jabbok (xxxii. 22), since the description of Shechem as being in the land of Canaan (xxxiii. 18) implies that it was the first city west of the Jordan which he reached. There was a Succoth among the cities assigned to Gad (Josh. xiii. 27; *cf.* also Judges viii. 4–8). The name still survives, but is attached to a locality on the west of the river.

18. *Shalem:* So the LXX.; *cf.* John iii. 23. There still exists a small place called *Salim* three miles to the east of the ancient Shechem. Others render *in peace.*

19. *Pieces of money:* Heb. *Kesitah.* The LXX. renders ἀμνῶν; but they were probably ingots or pieces of metal of specified weight. The plot of ground purchased was in the valley extending between Ebal and Gerizim.

20. *El-elohe-Israel: i.e.,* "God, the God of Israel." The altar bears the name of the God to whom it is dedicated; *cf.* Exod. xvii. 15.

XXXIV. 4. *Spake unto his father:* For the parent arranging the marriage of the son; *cf.* xxi. 21, xxiv. 3, foll. The fact that Dinah is here represented as being of a marriageable age, which was not the case when Jacob left Mesopotamia (see xxx. 21, xxxi. 41), implies a lengthy sojourn at Succoth (xxxiii. 17).

7. *Wrought folly in Israel:* The expression, common in later history (Deut. xxii. 21; Judges xx. 10; 2 Sam. xiii. 12), is an anachronism here, for Israel, as a people, did not yet exist, in spite of the application of the word *people* to Jacob's company in xxxv. 6.

13. *And spake, because:* If the words *and spake* are to be retained, a transposition seems necessary, so that the passage may run *answered Shechem and spake with guile, because . . .* But as the same word is used in 2 Chron. xxii. 10 in the sense of *destroy*, it may perhaps mean here *sought their destruction.*

XXXV. 2. *Put away . . . garments: i.e.,* in preparation for the holy place at Bethel. The "strange gods" were perhaps the Teraphim; *cf.* xxxi. 19. For the latter part of the direction, *cf.* 2 Sam. xii. 20.

4. *Earrings:* These are said to have been used as amulets or charms.

5. *A mighty terror:* lit. "a terror of God;" *cf.* xxx. 8. Others render *a terror from God*; *cf.* 2 Chron. xiv. 14; Zech. xiv. 13.

7. *El-beth-el: i.e.,* "the God of Bethel."

Revealed himself: The plural in the Hebrew may have an implicit reference to the angels mentioned in xxviii. 12.

8. *Allon-bachuth: i.e.,* "the oak of weeping."

14. *Drink-offering:* Probably of wine.

16. *A little way:* Heb. *a chibrah of land*, a measure of distance not precisely known, though its use in 2 Kings v. 19 implies that it was inconsiderable. The LXX. here transliterates εἰς χαβραθά, but in xlviii. 7 it prefixes the explanation τὸν ἱπποδρομον, either in the sense of the Greek *stadium* (about 202 yards), or as denoting the distance a horse could run.

18. *Benoni: i.e.,* "son of my sorrow."

Benjamin: lit. "son of the right hand," *i.e.,* son of prosperity, the right side being the lucky side. It might be equivalent to "son of the south" (*cf.* the Heb. of Ps. lxxxix. 12 (13)), Benjamin being born in Canaan, whereas the other children were born in Aram; but it has been pointed out that Canaan is nowhere else so designated.

19. *Ephrath . . . Bethlehem: cf.* Micah v. 2. In 1 Sam. x. 2 Rachel's

sepulchre is represented as being within the border of Benjamin, and in Jer. xxxi. 15 Rachel is regarded as weeping at Ramah, which was one of the cities of Benjamin (Josh. xviii. 25); whereas Ephrath, both here and in xlviii. 7, is identified with Bethlehem, which was in Judah. There were probably two traditions respecting the place of burial.

21. *Eder:* Perhaps the same as the Eder in the south of Judah (Josh. xv. 21).

22. *And Israel heard of it:* The LXX. continues καὶ πονηρὸν ἐφάνη ἐνάντιον αὐτοῦ.

26. *Paddan Aram:* This, in strictness, only applies to the first eleven sons.

XXXVI. 2. *Esau took his wives:* The names of Esau's wives, as given here and in xxvi. 34 and xxviii. 9, differ; and though, as a whole, the section seems to be derived from P, it is probable that the compiler has introduced materials drawn from one of the other sources:—

xxxvi. 2, foll.	xxvi. 34; xxviii. 9.
1. Adah, d. of Elon the Hittite.	Basemath, d. of Elon the Hittite.
2. Oholibamah, d. of Anah, d. of Zibeon the Hivite.	Judith, d. of Beeri, the Hittite.
3. Basemath, d. of Ishmael.	Mahalath, d. of Ishmael.

Elon is called the Hittite because that term was applicable generally to the inhabitants of Canaan (*cf.* xxvii. 46); but the designation of Zibeon as the Hivite appears to be a mistake for the Horite (see ver. 20). As the text stands, the Anah of ver. 2 is a woman; but if identical with the Anah of ver. 20 (where *sons* may mean *children*), *daughter of Zibeon* must be a mistake for *sister*. But the LXX. in ver. 2 has τοῦ υἱοῦ Σεβεγών, identifying the Anah of ver. 2 with the Anah of ver. 24.

3. *Sister of Nebaioth:* See c. xxv. 13.

6. *Into the land . . . :* The name of the country (Seir, ver. 8) appears to be omitted. The LXX. has ἐκ τῆς γῆς Χαναάν. According to JE (xxxii. 3) Esau was in Seir when Jacob was returning from Paddan Aram; but P here represents Esau as dwelling in Canaan and only departing for Seir after Jacob's arrival.

12. *Amalek:* If Amalek here is regarded as the ancestor of the Amalekites, there is a discrepancy between the passage (from P) and xiv. 7, where the Amalekites appear among the aboriginal inhabitants.

15. *Chiefs:* The Hebrew literally means "the commander of a thousand men" (*Chiliarch*).

16. *Korah* is identical in name with the son of Esau mentioned in ver. 18, and is omitted here by the Samaritan version. If Amalek, the son of the concubine (ver. 12), be disregarded, the chiefs descended from Esau's three wives number twelve (*cf.* Introd. p. 50).

19. *The same is Edom:* This should naturally follow *Esau*.

20. *The inhabitants of the land: i.e.,* the aboriginal occupants; see note on xiv. .

24. . . . *and Aiah:* The conjunction in the Hebrew text points to the omission of a name.

26. *Dishan:* So the Hebrew ; but the LXX. (with which 1 Chron. i. 41 agrees) has *Dishon*, which a comparison with ver. 21 shows to be right.

28. *Uz:* The same name occurs in a different connection in x. 23.

31. *Kings . . . Edom:* The monarchy of Edom was seemingly elective (*cf.* Isa. xxxiv. 12, marg.), since none of the eight kings is the son of his predecessor.

33. *Bozrah:* Presumably the same place with that mentioned in connection with Edom in Isa. lxiii. 1 and Amos i. 11–12.

34. *Land of the Temanites:* A district in Edom ; *cf.* Jer. xlix. 7 ; Ezek. xxv. 13.

35. *Smote Midian:* After the time of Gideon the Midianites almost disappear from history (Judges viii. 28), so that Hadad must have reigned before that date.

37. *Rehoboth by the River:* If the *River* means, as it usually does, the Euphrates, the Shaul here mentioned must have been an Assyrian.

40. *And these are the names:* This list is apparently territorial rather than personal and genealogical like that of ver. 15–18.

XXXVII. 3. *Garment:* One reaching down to the wrists and ankles, worn by persons of high rank (2 Sam. xiii. 18, where the LXX. has χιτὼν καρπωτός and the Vulgate *talaris tunica*, though here the former has χ. ποικίλος and the latter *t. polymita*). But on an Egyptian tomb there has been found the representation of a Semitic chief wearing a garment with a sleeve which covers the left arm to the elbow only, the right arm being bare.

9. *The eleven stars:* The article is absent in the Heb. Probably the sun and moon symbolised Jacob and Rachel, and the eleven stars Joseph's brethren.

10. *Thy mother* : The discrepancy between this and xxxv. 18 suggests that the two passages come from different sources (E and J).

17. *Dothan:* About twelve miles to the north of Samaria.

25. *Spice:* Tragacanth, a resinous gum (*Astragalus gummifer*).

Balsam: The gum of the mastix tree (*Pistacia lentiscus*).

Myrrh: Or *ladanum*, the aromatic gum of the *Cistus creticus*.

28. *Midianites:* In Judges viii. 22–24 the Midianites are regarded as Ishmaelites, so that, notwithstanding the different sources from which the record is compiled (see crit. note), there is no serious discrepancy in the account. In ver. 36 the captors of Joseph are called *Medanites*, a tribe closely related to the Midianites, according to xxv. 2.

Twenty shekels of silver: The average value of a slave, according to the Mosaic law, was thirty shekels (Exod. xxi. 32).

35. *Grave:* lit. *Sheol*, the subterranean world, the abode of the dead, corresponding to the Greek *Hades*.

36. *Officer:* The word primarily means a *eunuch* (LXX. σπάδων and εὐνοῦχος).

Guard: lit. *executioners.* The primary signification of the word was *butcher* or *cook* (see 1 Sam. ix. 23), and it is rendered by the LXX. ἀρχιμάγειρος. It was then applied to the royal guards, who had to superintend the execution of condemned persons. Potiphar, as captain of this body, had the state prison under his charge (xl. 3).

XXXVIII. 1. *Went down:* Jacob and his sons lived at Hebron in the hill country of Judah (*cf.* xxxvii. 14). *Adullam* lay in the plain of Judah (Josh. xv. 35), to the N.W. of Hebron.

5. *Chezib:* Probably the same as Achzib (Josh. xv. 44), also in the lowland of Judah.

8. *Marry her:* More strictly, *perform the duty of a husband's brother*, a practice afterwards enjoined and regulated by the Mosaic law; see Deut. xxv. 5–10.

11. *Thy father's house:* *cf.* Lev. xxii. 13, foll. (of a priest's daughter).

12. *Timnah:* In the hill country of Judah (Josh. xv. 57).

14. *Disguised herself:* She professed to appear as a *Kedeshah*, *i.e.*, one who consecrated herself to the impure worship of Astarte, who was honoured by her devotees in the same way as Mylitta was at Babylon (Hdt. i. 199).

Enaim: Perhaps the same as Enam in the lowland of Judah (Josh. xv. 34).

17. *A kid:* A similar present was made by Samson when visiting his Philistine wife (Judges xv. 1).

18. *Cord:* By which the signet-ring was suspended over the breast (*cf.* Cant. viii. 6). The custom in Canaan of wearing a signet-ring and carrying a staff resembled that recorded of the Babylonians by Herodotus (i. 195, σφρηγῖδα ἕκαστος ἔχει καὶ σκῆπτρον χειροποίητον).

23. *Lest we be put to shame:* By continuing to make further inquiries.

24. *Burned:* In the Mosaic law the punishment of an unfaithful wife seems to have been death, but the mode of death is left undetermined (Deut. xxii. 22). It was probably death by stoning; *cf.* Ezek. xvi. 38–40. Death by fire was the penalty for unchastity in the case of the daughter of a priest (Lev. xxi. 9).

29. *Why hast . . . account:* Others, *How hast thou made a breach? A breach be upon thee!* (the last words being an imprecation).

Perez: *i.e.*, "breaking forth."

30. *Zerah:* lit. "rising," in reference to his appearing first, but with an implication of the brightness of the dawn, and so an allusion to the scarlet thread.

XXXIX. 6. *Save the bread . . . eat:* See xliii. 32.

21. *Keeper of the prison:* This, coming from J (see crit. note), is inconsistent with what is said in xl. 3 (E), where Joseph in prison is represented as still in Potiphar's charge. In J the master of Joseph seems to have been a private individual whom the narrator left unnamed, and who conveyed Joseph from his own house to the public prison; whilst in E he appears as Potiphar, who, as residing at the state-prison, transfers Joseph from his own quarters to the dungeons;

and the compiler, in combining the two accounts, has, as in other cases, refrained from removing the discrepancy.

XL. 1. *The king of Egypt:* As the Exodus is generally believed to have taken place about 1320 B.C. in the reign of Menephthah or Menephthes (the Amenophis of Greek authors), and the duration of the sojourn in Egypt is reckoned at 430 years (Exod. xii. 40), it has been concluded that the Pharaoh in whose reign Joseph came to Egypt was one of the Hyksos, a tribe of Arabian nomads, whose rule is said to have lasted from 2100 to 1600 B.C.

5. *Each man according to the interpretation of his dream:* *i.e.*, each dream was significant and admitted of being interpreted.

9. *Vine:* For the vine culture in Egypt, *cf.* Ps. lxxviii. 47, cv. 33; contrast Hdt. ii. 77, *οἴνῳ δ' ἐκ κριθέων πεποιημένῳ διαχρῶνται· οὐ γάρ σφί εἰσι ἐν τῇ χώρῃ ἄμπελοι.* The cultivation of grapes and the making of wine are represented on the monuments.

11. *Took the grapes and pressed:* Symbolical of the grape-treading, and not implying that unfermented grape-juice was usually drunk in place of wine; though it appears that a drink made out of the juice of grapes squeezed into water was used at certain feasts.

16. *On my head:* *cf.* Hdt. ii. 35, *τὰ ἄχθεα οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλέων φορέουσι, αἱ δὲ γύναικες ἐπὶ τῶν ὤμων.*

XLI. 1. *The river:* The Heb. term is used almost uniformly of the Nile.

2. *Reed grass:* Heb. *ahu*, LXX. *ἄχει*, an Egyptian word.

7. *Devoured:* *i.e.*, the seven lean ears shot up above the others and made them disappear from sight.

8. *Magicians:* Men belonging to the priestly class, who devoted themselves to the practice of hieroglyphic writing and studied magic (see Exod. vii. 11, 22, viii. 7); LXX. *τοὺς ἐξηγητάς.*

14. *Shaved himself:* The Egyptians shaved except when in mourning (Hdt. ii. 36).

22. *Seven ears on one stalk:* A variety of corn bearing many ears on one stalk is said to grow in Egypt.

26. *Kine:* The interpretation of the well-favoured and lean kine as years of abundance and scarcity respectively is doubtless connected with the fact that a bull was the symbol of the Nile, upon which the fertility of Egypt depends, whilst a cow was the symbol of the earth.

40. *Be ruled:* LXX. *ἐπὶ τῷ στόματί σου ὑπακούσεται πᾶς ὁ λαός μου.* Others render, *upon thy mouth shall all my people kiss*, as doing homage; but the kiss of homage would not be given on the mouth, and the construction of the verb in this sense is usually different.

42. *Fine linen:* Perhaps rather *fine cotton*; LXX. *στολὴν βυσσίνην.*

43. *Bow the knee:* Heb. *abrech*, according to some authorities an imitation of an Egyptian native cry meaning "cast thyself down," but assimilated to the Hebrew verb *bārach* "to kneel." Others regard it as a word of Babylonian origin, meaning "seer;" *cf.* xliv. 15.

45. *Potiphera:* Virtually the same name as *Potiphar.*

50. *On:* Heliopolis, on the Pelusiac branch of the Nile, near the angle of the Delta. It was the chief centre of the worship of the Sun.

51. *Manasseh:* From *nāshah*, "to forget."

52. *Ephraim:* From *pārah*, "to be fruitful."

54. *The seven years of famine:* A long famine is mentioned in an inscription on the tomb of an Egyptian called Baba, who lived in the time of the Hyksos.

56. *Everything:* The text is imperfect; it should perhaps run *every storehouse wherein there was corn.* The LXX. has πάντας τοὺς σιτοβολῶνας.

XLII. 8. *They knew not him:* Twenty years had elapsed since they had seen him (see xxxvii. 2, xli. 46, 47).

9. *The nakedness of the land:* The most exposed and assailable side of Egypt was the east and north-east; *cf.* Hdt. iii. 4, 5.

11. *All one man's sons:* It is implied that it was scarcely likely that a father would expose so many of his children at once to the danger attending the occupation of spies.

37. *Two sons:* In xlvi. 9 he is represented as having four.

XLIII. 11. *Choice fruits:* lit. "the song of the land," *i.e.*, the products praised in song. Others take it to mean literally "that which is cut off," and so *the produce;* though the root (*zāmar*) usually means "to cut off what is useless," "to prune."

Balsam, &c.: See notes on xxxvii. 25.

Honey: According to some, grape-juice boiled down to the consistency of a syrup.

Nuts: *i.e.*, pistachio nuts, containing an oily kernel, not unlike an almond.

14. *If I be bereaved:* For similar expressions of resignation see 2 Kings vii. 4; Esth. iv. 16.

32. *For him by himself:* As connected with a priestly house (xli. 45).

Cannot eat: *cf.* Hdt. ii. 41, ἀνὴρ Αἰγύπτιος . . . οὐδὲ μαχαίρῃ ἀνδρὸς Ἕλληνος χρήσεται, οὐδ' ὀβελοῖσι, οὐδὲ λέβητι, οὐδὲ κρέως καθαροῦ βοὸς διατετμημένου Ἑλληνικῇ μαχαίρῃ γεύσεται. By this time the Hyksos must have become quite Egyptianised.

34. *Sent messes:* As a mark of respect for distinguished guests; *cf.* 1 Sam. ix. 23–24.

Five times as great: To do him honour; *cf.* Hom. *Il.* viii. 162, Τυδεΐδη, περὶ μέν σε τίον Δαναοὶ ταχύπωλοι ἕδρῃ τε κρέασίν τε ἰδὲ πλείοις δεπάεσσιν; Hdt. vi. 57.

XLIV. 4. *The city:* Perhaps Memphis.

5. *Divineth:* Representations of scenes or coming events were obtained from the appearance presented by water either when poured into a cup, or when disturbed by having certain objects, such as precious stones, thrown into it; *cf.* Pliny, *H. N.* xxxvii. 73, *anancitide* (a gem) *in hydromantia dicunt evocari imagines deorum.*

XLV. 7. *By a great deliverance:* Or (perhaps preferably) *to be a great company that escape.*

8. *A father: cf.* Judges xvii. 10; 1 Macc. xi. 32; Apoc. Esth. xvi. 11.

10. *Goshen:* In Lower Egypt, on the east of the Nile, the Tanitic branch of which probably formed its western boundary. On the east it was bordered by the Isthmus of Suez, and the LXX. terms it Γέσεμ τῆς Ἀραβίας.

19. *Now thou art commanded: i.e.,* to give them their directions. But the LXX. has σὺ δὲ ἔντειλαι.

24. *Fall not out: e.g.,* as to their respective responsibility for the wrong done to Joseph and their father, which had now to be confessed.

XLVI. 1. *Journeyed: i.e.,* from Hebron (xxxvii. 14).

3. *Fear not:* Abraham had been in danger there (xii. 10 foll.), and Isaac had been forbidden to go there (xxvi. 2).

4. *Put his hand . . . eyes: i.e.,* close them at death; *cf.* Eur. *Hec.* 430, Ζῇ, καὶ θανούσης ὄμμα συγκλείσει τὸ σόν; Hom. *Il.* xi. 452–453; Verg. *Æn.* ix. 487.

8, foll. *These are the names:* In the corresponding lists in Numbers and 1 Chronicles some of the names are given differently.

15. *Thirty and three:* Jacob is included amongst his children by Leah, instead of being added to them.

26. *Threescore and six:* Jacob and Joseph, with the latter's two sons, are here left out of the computation. When they are included the number amounts to seventy (ver. 27). In place of this latter the LXX. has seventy-five, adding to the names given in the Hebrew text those of Manasseh's son Machir and his grandson Galaad, and those of Ephraim's children Sutalaam and Taam, and the former's son Edom. But the facts (1) that Perez, born about the time when Joseph was sold into Egypt (xxxviii. 29, if the order of c. xxxvii. and xxxviii. is taken as chronological, as xxxviii. 1 seems to imply), and therefore now about twenty-two, has two sons; (2) that Reuben, who in xlii. 37 (J) has two sons, is here represented by P as the father of four; and (3) that Benjamin, who in xliii. 8 (J) is called "a lad," and in xliv. 20 (J) "a little one," has here eleven sons assigned to him, point to a discrepancy between the two sources, unless, as the figure seventy (a multiple of the sacred number seven) suggests, the list is artificial in character, and is made up by including some who were not yet born until after their fathers had arrived in Egypt. The latter view is supported by the agreement (a few unimportant differences excepted) between the list here and that of Num. xxvi., which is clearly intended to contain the names of all the founders of independent families in Israel.

28. *To show the way before him:* The subject of the verb is probably Joseph; but the directions would be given through a servant, since Joseph and his father did not meet until after the arrival in Goshen (ver. 29).

29. *Went up: i.e.,* from the interior of Egypt to Canaan.

34. *Shepherd . . . abomination:* The expression seems a needlessly strong one, as both large and small cattle are mentioned in xlvii. 17

among the property of the Egyptians; and Herodotus only names swineherds as objects of abhorrence (ii. 47). The Egyptians, however, were principally agriculturists, and contact with the migratory Arab tribes may have fostered a prejudice against pastoral life.

XLVII. 9. *Few:* A hundred and thirty years are so called by way of contrast with the 170 years of Abraham and the 180 years of Isaac.

11. *Rameses:* Seemingly so called by anticipation, from the store-city of that name built subsequently (Exod. i. 11).

16. *I will give you:* The LXX. supplies ἄρτους.

21. *Removed them to the cities: i.e.*, to facilitate the distribution of food. But the LXX. has τὸν λαὸν κατεδουλώσατο αὐτῷ εἰς παῖδας, which implies a very slight change in the Hebrew text.

22. *A portion . . . Pharaoh:* In the time of Herodotus (see ii. 57) the priests were supplied with sacred food, so that the expense of their living (as here) did not fall on themselves.

26. *Only the land of the priests*, &c.: By Herodotus (ii. 168) the property of the warrior class, as well as that of the priests, is represented as exempt from taxation. But his statement (ii. 141) that King Sethon took away from the former the lands *which had been assigned to them* (δεδόσθαι) in the time of his predecessors has been thought to mean that at a still earlier period they, with the rest of the people, were in the condition implied in Gen. xlvii. 20, 26.

29. *Put . . . under my thigh: cf.* xxiv. 2.

31. *Bowed himself:* In place of doing obeisance in the ordinary way, from which he was precluded by the infirmities of age. The LXX. has καὶ προσεκύνησεν Ἰσραὴλ ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ, implying a different pointing of the Hebrew.

XLVIII. 3. *Appeared at Luz:* See xxviii. 10–19, xxxv. 6, 7 (JE), 9 (P).

5. *Shall be mine: i.e.*, shall rank with Jacob's own sons as progenitors of *tribes.*

6. *Called after the name: i.e.*, shall be numbered with, and merged in, the tribes of Ephraim and Manasseh.

7. *By my side:* Others render, *to my sorrow.* The name *Paddan* makes the assignment of the verse to JE questionable.

14. *Guiding his hands wittingly:* lit. "made his hands wise." Others render *crossing his hands* (LXX. ἐναλλὰξ τὰς χεῖρας).

16. *On them: i.e.*, let my name and the names of my fathers be handed down to posterity through their offspring; *cf.* xxi. 12.

19. *Shall be greater:* In later history Joshua was of the tribe of Ephraim; Shiloh (for some time the religious centre of the nation) was in Ephraimite territory; and after the division of the kingdom, the ten tribes were often distinguished by the name of Ephraim.

22. *One mountain slope:* Heb. *shechem*, *i.e.*, "shoulder" (of a hill or ridge), but with an allusion to the city of Shechem (substituted here by the LXX.), which was in the district afterwards assigned to Ephraim.

Which I took: If this rendering be adopted, the reference must be to

an account of the capture of Shechem parallel to but varying from that given in xxxiv. 27, foll. (where the people are called *Canaanites* and *Perizzites*, not *Amorites*), and xlix. 5–7 (where Jacob dissociates himself from the deed). But some translate *which I take*, the patriarch looking prophetically forward to the conquest of Canaan, and the double portion of territory which the descendants of Joseph, the conjoint tribes of Ephraim and Manasseh, came to possess (*cf.* Josh. xvii. 14–18).

XLIX. 1. *Which shall befall you:* What follows is a prophecy rather than a blessing; see especially vers. 4–7.

In later days: The meaning of the phrase naturally varies with the mental horizon of the speaker: here attention is mainly centred on the occupation of Canaan by the twelve tribes, in accordance with the tenor of the promises made to Abraham and Isaac. There is perhaps room for suspicion that one or two passages reflect the actual circumstances of the occupation and the times of the Judges; *e.g.*, the precise description in ver. 13 of Zebulun's territory (though it is represented as rather more extensive than seems really to have been the case), and the language respecting Dan (ver. 16), which may allude to Samson (though the word for *judge* is not the same as that regularly employed in connection with the Judges, *e.g.*, Judges xvi. 31). On the other hand, ver. 14 presents a contrast to Judges v. 15; and the mention of Simeon, whose name is omitted in the Blessing of Moses (Deut. xxxiii.), and whose territory at an early date became absorbed in Judah's, and the absence of any indication of Levi's connection with the priesthood (contrast Deut. xxxiii. 8), show that the bulk of the "Blessing" is relatively very early.

4. *Boiling over like water: i.e.*, possessed of a passionate nature; LXX. ἐξύβρισας ὡς ὕδωρ. The same root is used of the *light fellows* of Judges ix. 4.

Thou must not have the pre-eminence: According to later views (see 1 Chron. v. 1–2), Reuben was considered to have lost both the double portion of the inheritance, which went to Joseph, and the precedence over his brethren, which passed to Judah.

Wentest up . . . bed: See xxxv. 22.

5. *Swords:* The meaning of the word (which only occurs here) is doubtful, some rendering it by *shepherd's crooks*, others by *sickles*, and others again by *contrivances* (which does not suit the expression "weapons"). The allusion is to xxxiv. 25, foll.

6. *Glory:* Synonymous, as the parallelism suggests, with *soul; cf.* Ps. vii. 5, xvi. 9, xxx. 12. LXX. ἐπὶ τῇ συστάσει αὐτῶν μὴ ἑρίσαι τὰ ἥπατά μου.

Hamstrung oxen: LXX. ἐνευροκόπησαν ταῦρον, implying that they maimed and rendered useless such of the animals as they failed to carry away (xxxiv. 27–29).

7. *Divide . . . scatter:* In the review of the people in the plains of Moab Simeon was the weakest of all the tribes (Num. xxvi. 14), and its cities lay within the territory of Judah (Josh. xix. 1). Levi received

no territory of its own, the Levites being scattered among the rest of the tribes.

10. *The ruler's staff:* In the monuments of Persepolis, the Persian king, there represented in a sitting posture, holds the sceptre between his feet. Others render *a ruler* (LXX. οὐκ ἐκλείψει ἄρχων ἐξ Ιούδα, καὶ ἡγούμενος ἐκ τῶν μηρῶν αὐτοῦ), the following words being regarded as a euphemism for birth (*cf.* Deut. xxviii. 57); but the parallelism is in favour of the rendering of the text; *cf.* Num. xxi. 18.

Until he come . . . peoples be: If the word *Shiloh* be taken (as in the text) to mean the town in Ephraim west of the Jordan (Judges xxi. 19), at which the Israelites assembled on the completion of the conquest of Canaan (Josh. xviii. 1, 10), the supremacy ascribed to Judah previous to the arrival there must be regarded as realised in the precedence enjoyed by the tribe (1) on the march (Num. x. 14); (2) in the division of the conquered territory (Josh. xv.); whilst the words *to him shall the obedience of the peoples be* may be considered as having been in a measure fulfilled by the many conquests of the tribe, and, in a spiritual sense, by the spread of its faith among the nations. But the expression *sceptre* and the last words of the verse together suggest a line of individual rulers culminating in a monarch of world-wide sovereignty. It seems probable, therefore, that the word *Shiloh* is corrupt, and conceals the true subject of the verb *come.* This is confirmed by the LXX. ἕως ἂν ἐλθῃ τὰ ἀποκειμένα αὐτῷ, which indicates a slightly different reading, that admits of being rendered: (1) *until there come that which* (or *he who*) *is his;* (2) *until there come he whose it is* (*i.e.*, the sceptre; *cf.* Ezek. xxi. 27). The passage thus appears to embody an expectation akin to the later belief in the advent of a personal Messiah (*cf.* Matt. xi. 3). But the view that *Shiloh* is itself an appellation of the Messiah in the sense of *Peace-Bringer* seems precluded alike by philological considerations, and by the absence of any allusion elsewhere to *Shiloh* as a personal name. Another rendering that has been proposed is *until tranquillity come,* or *until he come to tranquillity.* The Vulgate has *donec veniat qui mittendus est,* implying a different original.

11. *Binding . . . grapes: i.e.,* using with unconcern, in consequence of the land's abundant fertility, a fruit-tree instead of a stake, and wine instead of water.

12. *Wine . . . milk:* The expression (for the first part of which *cf.* Prov. xxiii. 29–30) only serves to express Judah's wealth in vineyards and pasture lands. Another possible rendering is: *His eyes shall be redder than wine, and his teeth whiter than milk;* LXX. χαροποὶ οἱ ὀφθαλμοὶ αὐτοῦ ὑπὲρ οἶνον, καὶ λευκοὶ οἱ ὀδόντες αὐτοῦ ἢ γάλα.

13. *Zebulun:* The territory of Zebulun did not quite touch the Mediterranean, but it was near enough to have the advantage of marine commerce; *cf.* Deut. xxxiii. 18–19.

14. *Sheepfolds:* Implying an unambitious character combined with material prosperity, and willing to submit to a foreign yoke rather than risk the loss of it by asserting independence.

16. *Dan shall judge: i.e.*, assert the cause of.

As one of the tribes: i.e., Dan, in spite of his insignificance, will not be lost among the other tribes, but do effectual service in Israel's cause.

17. *A serpent in the way: cf.* Judges xiii.–xvi., and xviii.

18. *I have waited . . . Jehovah:* The patriarch identifies himself with his descendants, and looks to Jehovah for help against their enemies.

19. *Gad . . . press on him:* Heb. *gad*, "to press."

20. *From Asher . . . fat: i.e.*, the produce of his soil is so considerable that he not only has abundance for himself, but likewise furnishes kings with dainties. If a different division of the last words of ver. 19 and the first of ver. 20 be adopted, the translation should be *Asher . . . his bread is fat.*

21. *Naphtali is a hind let loose:* Alluding to the mountainous district occupied by this tribe, and the independent character such a situation gave rise to. The LXX. has Νεφθαλὶ στέλεχος ἀνειμένον ἐπιδιδοὺς ἐν τῷ γεννήματι κάλλος, suggesting a different reading and pointing of the Hebrew, which has then been rendered, *Naphtali is a slender terebinth, that puts forth beautiful branches, i.e.*, will number heroes among his descendants (*e.g.*, Barak; see also Judges vi. 35, vii. 23).

22. *A young fruit-tree:* lit. "the son of a fruit-tree."

Branches: lit. "daughters."

Another rendering of the verse is, *a young antelope is Joseph, a young antelope by a fountain; his hinds run by the ambushment*,—a translation which harmonises better with the language of ver. 23.

24. *From thence: i.e.*, from God, explained by what follows; *cf.* the use of *there* of the next world in Eccles. iii. 17.

The Shepherd (of Israel): *cf.* xlviii. 15.

Stone: Elsewhere God, as the support of His people, is only called "The Rock" (Deut. xxxii. 4; 2 Sam. xxiii. 3; Ps. xviii. 31); and hence some, pointing differently, render *the shepherd of the stone of Israel*, in allusion to xxviii. 18; *cf.* xxxi. 13.

25. *The Almighty:* The name *God Almighty* (*El Shaddai*) is characteristic of P; but the title *Almighty* occurs in JE (Num. xxiv. 4, 16).

26. *The blessings of thy father*, &c.: *i.e.*, the blessings given to Joseph by Jacob exceed the blessings bestowed upon Jacob by *his* parents in as great a degree as the summits of the highest hills rise above the surrounding plains. But a different pointing gives *the blessings of thy father prevail above the blessings of* (*i.e.*, blessings consisting of) *the ancient mountains, the desirableness of the eternal hills: i.e.*, the blessing conferred by Jacob is of higher value than the gift of a fair and fertile hill-country, such as that promised in xlviii. 22 (*cf.* the LXX., εὐλογίας πατρός σου καὶ μητρός σου ὑπερίσχυσεν ὑπὲρ εὐλογίας ὀρέων μονίμων καὶ ἐπ' εὐλογίας θινῶν ἀενάων; and Deut. xxxiii. 15).

Prince: Not necessarily in a regal sense. Others render *that was separated from his brethren.*

27. *Benjamin . . . spoil:* For the warlike character of the tribe of Benjamin, see Judges v. 14, xx. 14, foll.

33. *Drew up his feet:* Referring to xlviii. 2 (JE).

L. 2. *Physicians:* According to Herodotus (ii. 85–86), embalming was the work of a special class of persons.

3. *Forty days:* Hdt. ii. 86, gives seventy; but Diodorus (i. 91) is quoted as agreeing more nearly with the text.

4. *Speak, I pray:* Joseph was probably prevented from going in person, owing to his having allowed his hair and beard to grow as a sign of mourning (*cf.* Hdt. ii. 36, Αἰγύπτιοι ὑπὸ τοὺς θανάτους ἀνιεῖσι τὰς τρίχας αὔξεσθαι); see xli. 14.

10. *The threshing-floor of Atad:* The position of the spot is uncertain.

Which is beyond Jordan: That the words are to be understood from the point of view of the Palestinian narrator, and not that of the mourners from Egypt, and therefore means east of the Jordan, appears from their repetition in ver. 11, where they are attached to the name given to the locality by the Canaanites. The place may have been sufficiently near to the river to be visible from the western bank. The mourners proceeded to Canaan by skirting the east shore of the Dead Sea and crossing the Jordan, presumably because the direct route through Philistia was attended with difficulties.

11. *Abel Mizraim:* lit. "the meadow of Egypt" (*cf. Abel-Meholah, Abel-beth-maachah*), but connected by the narrator with the word *ēbel*, "mourning;" LXX. Πένθος Αἰγύπτου. The position of the place is uncertain.

23. *Children of the third generation: i.e.* (according to Exod. xxxiv. 7) the children of Ephraim's *great-grandsons;* though the subsequent reference to the children of Manasseh's *son* favours the view that the children of Ephraim's *grandsons* are meant.

Born upon Joseph's knees: cf. note on xxx. 3.

26. *Coffin:* Presumably the ξύλινος τύπος ἀνθρωποειδής (Hdt. ii. 86), in which an embalmed body was usually placed.

APPENDICES AND INDEX

APPENDIX A

(From DRIVER, *Introd.* p. 150.)

The Priestly Narrative in EXODUS, LEVITICUS, NUMBERS, DEUTERONOMY, and JOSHUA.

EXODUS i. 1–7; 13–14; ii. 23*b*–25; vi. 2–vii. 13; 19–20*a*; 21*b*–22; viii. 5–7; 15*b*–19; ix. 8–12; xii. 1–20; 28; 37*a*; 40–51; xiii. 1–2; 20; xiv. 1–4; 8–9; 15–18; 21*a*; 21*c*–23; 26–27*a*; 28*a*; 29; xvi. 1–3; 6–24; 31–36; xvii. 1*a*; xix. 1–2*a*; xxiv. 15–18*a*; xxv. 1–xxxi. 18*a*; xxxiv. 29–35; xxxv.–xl.

LEVITICUS i.–xxvii.

NUMBERS i. 1–x. 28; xiii. 1–17*a*; 21; 25–26*a*; 32*a*; xiv. 1–2; 5–7; 10; 26–38; xv.; xvi. 1*a*; 2*b*–7*a*; (7*b*–11); (16–17); 18–24; 27*a*; 32*b*; 35; (36–40); 41–50; xvii.–xix.; xx. 1*a*; 2; 3*b*; 6; 12–13; 22–29; xxi. 4*a*, 10–11; xxii. 1; xxv. 6–18; xxvi.–xxxi.; xxxii. 18–19; 28–30; xxxiii.–xxxvi.

DEUTERONOMY xxxii. 48–52; xxxiv. 1*a*; 8–9.

JOSHUA iv. 13; 19; v. 10–12; vii. 1; ix. 15*b*; 17–21; xiii. 15–32; xiv. 1–5; xv. 1–13; 20–44; 48–62; xvi. 4–8; xvii. 1*a* (1*b*–2); 3–4; 7; 9*a*; 9*c*–10*a*; xviii. 1; 11–28; xix. 1–8; 10–46; 48; 51; xx. 1–3 (except "*and* unawares"); 6*a*; 7–9; xxi. 1–42; (xxii. 9–34).

APPENDIX B

It is clear that the regulations of the "Book of the Covenant" (Exod. xx.–xxiii., included in JE) could not have constituted the entire body of law possessed by the Israelites, even at the earliest period of their national history. The custody of the Ark and the Tabernacle must have involved a certain amount of ceremonial observance, and all acts of sacrifice would naturally be performed in accordance with a prescribed ritual. And there is actual evidence for the existence, during the period of the Judges and Kings, of many things which are not mentioned in JE, but only in D and P. Such are the cherubim (1 Sam. iv. 4), the staves supporting the Ark (1 Kings viii. 7), the shewbread (1 Sam. xxi. 6), and the lamp (1 Sam. iii. 3). For the priesthood preference seems to have been shown for Levites (Judges xvii. 10), and among these for the descendants of Aaron (Judges xx. 28). The ephod was a priestly garment (1 Sam. ii. 18, xiv. 3); and divination was practised by Urim (1 Sam. xxviii. 6). In addition to the Sabbath and the three great festivals, the new moon was observed (1 Sam. xx. 5); and the prophets of the eighth century make mention of set feasts (Hosea ii. 11), solemn assemblies (Amos v. 21), convocations (Isa. i. 13), tithes, free-will offerings and thank-offerings, and the use of wine and of incense in sacrifice. Reference is also made to the Nazirite vow (Judges xiii. 5), separation for uncleanness (1 Sam. xx. 26, xxi. 4; 2 Sam. xi. 4), atonement by sacrifice (1 Sam. iii. 14), and the unlawfulness of eating blood (1 Sam. xiv. 33). On the other hand, 1 Sam. ii. 22 (which alludes to Exod. xxxviii. 8) is omitted by the LXX., which also ignores in 1 Kings viii. 4 the distinction drawn between the priests and the Levites.

APPENDIX C

The following table gives the chief discrepancies between the provisions of **JE**, **D**, and **P**:—

	JE	D	P
(*a*) *Place of sacrifice.*	Wherever Jehovah's name is recorded. Exod. xx. 24.	At *one* sanctuary only, after arrival in Canaan. Deut. xii. 1–14.	At one sanctuary already existing in the camp. Lev. xvii. 1–9.
(*b*) *The altar.*	Of earth or unhewn stone. Exod. xx. 24–25.	Of unhewn stone. Deut. xxvii. 5–6.	Two—of acacia wood plated with brass and gold. Exod. xxvii. and xxx.
(*c*) *Feasts.*	Three — Unleavened Bread, First-fruits (Weeks), Ingathering. Exod. xxiii. 14–17, xxxiv. 22–23.	Three—Passover (Unleavened Bread), Weeks, Tabernacles (Ingathering). Deut. xvi. 1–17.	Six—New Moon, Passover, Weeks, Trumpets, Atonement, Tabernacles. Lev. xxiii.; Num. xxviii. 11–xxix. 38.
(*d*) *Place of refuge.*	The altar. Exod. xxi. 13–14.	Six cities. Deut. xix.	Six cities. Num. xxxv.
(*e*) *The priesthood.*	(Not restricted exclusively to any class).[1]	Restricted to Levites. Deut. x. 8, xviii. 1, 6–7.	Restricted to sons of Aaron, Levites having only subordinate functions. Num. xviii. 1–7; *cf.* iii. 10, vi. 23; Lev. i. 5, 8.
(*f*) *Priests' habitations.*	(No directions given.)	Levites sojourn among other Israelites. Deut. xii. 12.	Levites have forty-eight cities assigned to them. Num. xxxv. 1–8.
(*g*) *Manumission of Hebrew slaves.*	Liberated after six years' service. Exod. xxi. 2.	Liberated after six years' service. Deut. xv. 12.	Liberated in year of Jubilee (*i.e.*, every fiftieth year). Lev. xxv. 8–10.
(*h*) *Priests' dues.*	(No directions given.) ? First-fruits.	(*a*) Of sacrifices, shoulder, cheeks, and maw. (*b*) Of corn, wine, oil, and wool, the first-fruits. Deut. xviii. 3–4.	(*a*) Of peace-offerings, wave-breast, and heave thigh; of other oblations, all that was not burnt. (*b*) Of corn, wine, oil, fruit, and cattle, the first-fruits and firstlings, and the redemption-money paid for the first-born of men. (*c*) All devoted things. (*d*) Tithe of the tithe given to the Levites. Lev. vii. 31–34; Num. xviii. 9–19.

[1] The expression in Exod. xxiv. 5 (JE) is noticeable in this connection:—"And he (Moses) sent *young men of the children of Israel*, which offered burnt-offerings and sacrificed peace-offerings unto Jehovah."

APPENDIX D

THE following are instances, in Judges–2 Kings, of the practice named agreeing with JE as against D or P:—

(1.) Sacrifices offered at other localities beside the central sanctuary (presumably the place where the Tabernacle was stationed): Bochim (Judges ii. 5), Ophrah (Judges vi. 24, 28), Gilgal (1 Sam. x. 8), Bethlehem (1 Sam. xx. 29), and "high places" generally (1 Kings xv. 14, xxii. 43, &c.). See also 1 Sam. xiv. 35; 2 Sam. xxiv. 25; 1 Kings xviii. 31–32.

(2.) Refuge taken at the altar: 1 Kings i. 50, ii. 28.

(3.) Priestly functions exercised by others than the sons of Aaron or Levites: Sacrifice is offered by Gideon (Judges vi. 26), Jephthah (Judges xi. 31), Manoah (Judges xiii. 19), Samuel (1 Sam. vii. 9), Saul (1 Sam. xiii. 9), David (2 Sam. vi. 17, foll.), and Solomon (1 Kings iii. 4); David and Solomon bless the people (2 Sam. vi. 18; 1 Kings viii. 14: contrast Num. vi. 23); and David makes his sons priests (2 Sam. viii. 18; *cf.* also Judges xvii. 5; 2 Sam. xx. 26). Further, laymen are admitted into the House of Jehovah (2 Kings xi. 3, 4).

(4.) The priests' dues, so far as they are mentioned (1 Sam. ii. 14–16; 2 Kings xii. 16), do not agree with the directions of P (see Lev. vii. 32–33, x. 15; Lev. iv. 22, foll., v. 13–16, vii. 7).

For some of these violations of the enactments of D and P explanations may perhaps be offered; as, for instance, the lawlessness which prevailed during the times of the Judges, the loss of the Ark in the time of Eli, the independent authority of prophets like Samuel, and the corruption of worship introduced in the reign of Solomon. On the whole, however, the impression created by the record is that in what was done there was nothing illegitimate or exceptional.

APPENDIX E

THE PROPHETS AND THE DOCUMENTS

(See STANLEY LEATHES, *The Law and the Prophets.*)

Parallels with JE.

AMOS iv. 11 (*cf.* Isa. i. 9, iii. 9).

I have overthrown some among you, as when God overthrew Sodom and Gomorrah.

GENESIS xix. 24–25.

Then Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven; and he overthrew those cities.

HOSEA xii. 3.

In the womb he (Jacob) took his brother by the heel.

GENESIS xxv. 26.

And after that came his brother out, and his hand took hold on Esau's heel.

HOSEA xii. 3–4.

In his manhood he strove with God; yea, he strove with the angel and prevailed.

GENESIS xxxii. 28.

Thy name shall be called no more Jacob, but Israel; for thou hast striven with God and with men, and hast prevailed.

HOSEA xii. 12.

And Jacob fled into the field of Aram, and Israel served for a wife, and for a wife he kept sheep.

GENESIS xxxv. 7, xxix. 20.

He fled from the face of his brother . . . And Jacob served seven years for Rachel.

MICAH v. 6.

They shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof.

GENESIS x. 8, 11.

And Cush engendered Nimrod . . . He went forth into Assyria and builded Nineveh, &c.

Cf. also Isa. iv. 5 with Exod. xiii. 22; Amos ii. 9 with Num. xxi. 21, foll.; Hos. xiii. 4 with Exod. xx. 2–3.

Parallels with Deuteronomy.

AMOS ix. 8.	DEUTERONOMY vi. 15.
Behold, the eyes of the Lord Jehovah are upon the sinful kingdom, and I will destroy it from off the face of the ground.	Lest the anger of Jehovah thy God be kindled against thee, and He destroy thee from off the face of the ground.
HOSEA v. 10.	DEUTERONOMY xix. 14.
The princes of Judah are like them that remove the landmark.	Thou shalt not remove thy neighbour's landmark.
ISAIAH i. 2.	DEUTERONOMY xxxii. 1.
Hear, O heavens, and give ear, O earth.	Give ear, ye heavens, and I will speak; and let the earth hear the words of my mouth.
ISAIAH x. 21.	DEUTERONOMY x. 17.
The mighty God.	The Great God, the mighty and the terrible.
ISAIAH xxi. 9.	DEUTERONOMY vii. 25.
All the graven images of her gods.	The graven images of their gods.

Cf. also Hos. iv. 4 with Deut. xvii. 12; Hos. ix. 4 with Deut. xxvi. 14; Isa. ii. 7 with Deut. xvii. 16–17; Isa. viii. 19 with Deut. xviii. 11.

That Jeremiah was acquainted with Deuteronomy is indisputable, so that quotation is unnecessary.

Parallels with P.

AMOS ii. 7.	LEVITICUS xviii. 21.
Profane my holy name.	Profane the name of thy God.
AMOS iv. 5.	LEVITICUS vii. 13.
Offer a sacrifice of thanksgiving of that which is leavened.	With cakes of leavened bread he shall offer his oblation with the sacrifice of his peace-offerings for thanksgiving.
AMOS vii. 4.	GENESIS vii. 11.
The great deep.	The fountains of the great deep.
AMOS ix. 13.	LEVITICUS xxvi. 5.
The ploughman shall overtake the reaper, and the treader of grapes him that soweth seed.	Your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing-time.

Parallels with P—continued.

HOSEA iv. 10.	LEVITICUS xxvi. 26.
They shall eat and not be satisfied.	Ye shall eat and not be satisfied.
HOSEA xii. 9.	LEVITICUS xxiii. 42.
I will yet again make thee to dwell in tents, as in the days of the set feast.	Ye shall dwell in booths seven days (*i.e.*, at the Feast of Tabernacles, one of the "set feasts").

The words *creeping thing* (ii. 18), *to bear their guilt* (v. 15), *lewdness* (vi. 9), and *congregation* (vii. 12) are characteristic of P.

ISAIAH i. 4.	LEVITICUS xi. 44.
The Holy One of Israel.	I am holy.
ISAIAH viii. 13.	NUMBERS xx. 12.
Jehovah of hosts, Him shall ye sanctify.	Because ye believed not in me, to sanctify me.
ISAIAH viii. 19.	LEVITICUS xix. 31.
And when they shall say unto you, Seek unto them that have familiar spirits and unto wizards.	Turn ye not unto them that have familiar spirits, nor unto the wizards.

The words *covering* and *plating* (xxx. 22) are peculiar to P; and *create* (iv. 5) and *beget* (xxxix. 7) are also characteristic of P.

MICAH iv. 13.	LEVITICUS xxvii. 28.
Thou shalt devote their gain unto Jehovah.	No devoted thing, that a man shall devote unto Jehovah.
MICAH vi. 6.	LEVITICUS ix. 3.
Shall I come before Him with calves of a year old.	Take up . . . a calf and a lamb, both of the first year.
JEREMIAH iv. 23.	GENESIS i. 2.
I beheld the earth, and lo, it was without form and void.	The earth was without form and void.
JEREMIAH xi. 4.	LEVITICUS xxvi. 12.
Ye shall be my people, and I will be your God.	I . . . will be your God, and ye shall be my people.
JEREMIAH xiv. 9.	EXODUS xxix. 45.
Thou, Jehovah, art in the midst of us.	I will dwell among the children of Israel, and will be their God.

Parallels to P—continued.

JEREMIAH xxi. 10.	LEVITICUS xvii. 10.
I have set my face against this city.	I will set my face against that soul.
JEREMIAH xxxii. 7.	LEVITICUS xxv. 25.
Thine uncle shall come to thee saying, Buy thee my field . . . for the right of redemption is thine to buy it.	If thy brother be waxen poor, and sell some of his possessions, then shall his kinsman . . . redeem that which his brother hath sold.
JEREMIAH xxxiv. 16.	LEVITICUS xix. 12.
Profaned my name.	Thou shalt not profane the name of thy God.
JEREMIAH xliv. 7.	NUMBERS xvi. 38.
Wherefore commit ye this evil against your own souls.	These sinners against their own souls.
JEREMIAH xliv. 11.	LEVITICUS xvii. 10.
I will set my face against you for evil.	I will set my face against that soul.

The words and phrases *congregation* (vi. 18), *everlasting covenant* (xxxii. 40), *purchase* (xxxii. 11), *be fruitful and multiply* (xxiii. 3), *proclaim liberty* (xxxiv. 8), *all flesh* (xxv. 31), *create* (xxxi. 22), *beget* (xxix. 6), *I am Jehovah, lewdness* (xiii. 27), are characteristics of P.

The evidence of Ezekiel to P.

EZEKIEL iv. 14.	LEVITICUS xxii. 8.
From my youth up even till now have I not eaten of that which dieth of itself or is torn of beasts.	That which dieth of itself, or is torn of beasts, he shall not eat.
EZEKIEL iv. 16.	LEVITICUS xxvi. 26.
I will break the staff of bread.[1]	When I break your staff of bread.
EZEKIEL iv. 17.	LEVITICUS xxvi. 39.
That they may . . . pine away in their iniquity.	They that are left of you shall pine away in their iniquity.

[1] How much nearer Ezekiel is to the language of P than his predecessors may be seen by comparing this and other phrases (see p. 259) with the similar expressions in Isaiah, Amos, and Jeremiah : *e.g.*, Isa. iii. 1, "Jehovah . . . doth take away from Jerusalem . . . *the whole stay of bread;*" Amos ix. 4, "Thence *I will command the sword*, and it shall slay them ;" Jer. xxxii. 14, "I *will enter into* an everlasting covenant with them."

The evidence of Ezekiel to P—continued.

Ezekiel v. 2.	Leviticus xxvi. 33.
I will draw out a sword after them.[1]	I will draw out the sword after you.
Ezekiel xiv. 8.	Leviticus xvii. 9.
I will cut him off from the midst of my people.	That man shall be cut off from his people.
Ezekiel xiv. 10.	Leviticus v. 1.
They shall bear their iniquity.	He shall bear his iniquity.
Ezekiel xvi. 21.	Leviticus xviii. 21.
Causing them to pass through (the fire) unto them.	Thou shalt not give any of thy seed, to make them pass through (the fire).
Ezekiel xvi. 60.	Genesis xvii. 7.
I will establish unto thee an everlasting covenant.[2]	I will establish my covenant . . . for an everlasting covenant.
Ezekiel xx. 11.	Leviticus xviii. 5.
I gave them my statutes and showed them my judgments, which if a man do, he shall live in them.	Ye shall keep my statutes and my judgments, which if a man do, he shall live in them.

Other words and phrases characteristic of P are: *God Almighty, the firmament, for food, create, beget, multiply and be fruitful, swarm, bird of every sort, after their kinds, for a possession, the land of their sojournings, the self-same day, lewdness, likeness, execute judgments* (*cf.* Exod. xii. 12), *ye shall know that I am Jehovah, commit a trespass* (*cf.* Lev. v. 15), *all flesh, gettings, alien* (*cf.* Exod. xii. 43), *creeping things, beast of the earth.* Many of these occur frequently.

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[1] See note on page 258.
[2] *Ibid.*

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